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W. H. Wood

LOST FOREVER.

BY

L. T. TOWNSEND, D. D.,

AUTHOR OF "CREDO," "SWORD AND GARMENT," "GOD-MAN," "OUTLINES
OF THEOLOGY," "ARENA AND THRONE,"
ETC.

"Truth, though the heavens crush me for following her."

CARLYLE.

"Truth is a torch, but a terrific one."

GOETHE.

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TO

BISHOP GILBERT HAVEN,

AN EARNEST DEFENDER
OF THE FAITH OF THE FATHERS,

This Volume

IS RESPECTFULLY DEDICATED.

PREFACE.

THERE are those who will say that the publication of this book indicates a lack of good taste, and even of sound judgment. Some will pity more than blame the writer for his "melancholy opinions." Others will lose their patience, and condemn without qualification.

Such adverse criticisms are fully anticipated, and yet we cheerfully go about the work, and shall as cheerfully bear any amount of objection and odium that may be heaped upon it. We have in this task interests to subserve against which persecutions even ought not to have the smallest weight. No other objects save obedience to the profoundest sense of moral obligation, the defence of truth, the suppression of crime, and, as far as possible, an incitement to holiness, whose end is life eternal, have induced the author to enter this so-called "repulsive field of controversy," and subject him-

self to a rank henceforth among the "ferocious theologians" and "unmerciful doctors."

We are free to confess, however, that no special credit is claimed for personal valor, as it requires much less courage at the present time to fling one's ink-bottle at the devil than it would have ten years ago. Laxity respecting civil and moral obligations, and the consequent frightful increase of crime in certain forms, are silently working a marked change in public feeling in support of more rigorous policies, as distinguished from that sickly sentimentality which always results in corruption.

If correct in our interpretation of the existing states of feeling and thinking, we are but slightly anticipating a return to the general and faithful proclamation of the whole gospel from evangelical pulpits—its phases of solemn wrath as well as those of benign mercy.

Whatever may be the decision when the reader shall lay down the book, we ask that it may be taken up and examined with at least a suspended judgment, and with as little admixture of critical repugnance as the nature of the discussion will allow.

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AVERSION.

AVERSION.



THE Christian religion calls men to the contemplation of certain truths which are felt to be at least unpleasant, if not repugnant. From human nature and the nature of religion this cannot be otherwise. In the fore front of these unpleasant truths stands the announcement that some part of the human race are to be lost forever, or in other words are to suffer endless torments in a place called Hell. Few, if any, listen to the treatment of this subject with complacency, and some will not even allow themselves in the presence of those who discuss it. We have more than once been led to wonder at the manifestation of this extreme, and almost violent sensitiveness and opposition. But the doctrine stands, nevertheless, in man's way. It is exceedingly stubborn. Only a few, comparatively, are able to doubt that it is taught in the sacred Scriptures; it is the faith, nominally at least, of a large majority of the Christian Church, and always has been; it seems likewise to be an instinct or a dread in the souls of many who bear not the Christian name. Should we say, point blank, this doctrine is not true, not a few of the unorthodox would reply, "We are not so sure of that." Objectors have learned that the subject has too many indications of vitality, and for some reason too firm a hold

upon the human mind to allow of quick and easy despatch. Are there not, in fact, reasons enough connected with this subject to require us carefully to look into it, talk somewhat about it, and ascertain, if possible, whether or not there are reasonable grounds for holding to it; verily, would it not be madness, if, to gratify human prejudice and dislike, we should pass in silence a doctrine which is essentially related to so many other doctrines in the Christian scheme, or endeavor to consign to contempt and oblivion a belief which has been held by so many throughout the ages?

All agree most certainly, that, if the doctrine of endless punishment has any foundation in revealed truth, or in our moral convictions, or in the nature of things, it is one of the most solemn considerations which can concern the human soul.

But, on the other hand, if it is simply "a superstition," or merely "a church bugbear," or "a religious scarecrow," as some assert, then it is high time for us to have forever done with the doctrine; it is our right to refuse any preacher the privilege of alluding to it; for we do not employ preachers to minister to us their groundless dogmatic superstitions, but we expect them to tell us of things which are true and useful.

We are aware that there are those who coolly report the death of this, together with that of several other objectionable doctrines; they tell us that it only remains to pronounce their funeral oration and attend their burial service.

A leading New England radical has recently asserted that no congregation can now be found which will

listen to a sermon that makes the orthodox Hell and Future Punishment its subjects. He claims that the culture of the strictest orthodox congregations has forever excluded this and kindred doctrines from the pulpit. It is also frequently represented that orthodox preachers lack the necessary moral courage, even if they personally hold the doctrine, to present it to their people.

To some extent all this may be true, yet we feel obliged squarely to deny both these assertions when made so unqualifiedly as we sometimes hear them.* Intelligent congregations will listen and do listen: we speak what we know. There are ministers in every orthodox denomination who preach endless punishment Sabbath after Sabbath, directly or by implication; though there is a possibility that for the public good they preach it less and less directly than they ought, and perhaps too many are ominously and generally silent. This silence on the part of some we are bound in justice to say is often misinterpreted. We doubt not that the explanation given by Sir Thomas Browne is both an honest statement of his own thoughts upon the subject, and truthfully represents that of many others. "We have so fixed our contemplations on heaven," he says, "that we have almost forgot the idea of hell, and are afraid rather to lose the joy of the one than endure the misery of the other." Other

* While comparatively few books upon endless punishment have been written of late years, yet the frequent discussion of the subject in sermonic and religious literature is very noticeable. The best treatment of the topic will be found in this fragmentary form rather than in special treatises.

preachers conscientiously decide that more hearts will be won to Christ through silence as to endless punishment; they are therefore, and solely for this reason, silent. It is true, also, that many in our Christian congregations shrink not so much from the doctrine as from the manner of its presentation.

The tones of the voice, gestures of the hand, and expression of the face, may make the same doctrine, stated in the same terms, palatable or obnoxious.

If the tear moistens the cheek, if sympathy chokes the voice, and if love wells up from the heart, the preacher may utter the solemn truths of future and endless punishment, and his auditors will return to their places the coming Sabbath.*

The same feelings that now demand an appropriate expression of the doctrine in question, demand equally an appropriate expression respecting all other themes discussed.

A rough and noisy harangue upon any subject, which was well enough fifty years ago, and which aroused the people from their spiritual lethargy, would empty

* The true theory, doubtless, is, that this doctrine should never be discussed by a dyspeptic; never when one is out of sorts with humanity; never as though one wished it true, and never as though one would like to have his personal enemies ingulfed. It should only be discussed with the tenderest feelings, and always in full view of the atonement of Christ.

That was a forcible expression from one of the most eloquent preachers of the Methodist connection in New England:—

“One should preach the doctrine of future punishment only when he would have his falling tears heard hissing upon the gates of a burning hell.”

our pews to-day as quickly as the severest statement of the doctrine of the endless punishment of sin, or of any other unpleasant subject. The simple fact is, we live in an age of greater delicacy and sensitiveness than did our fathers. This is a natural outgrowth of higher culture and refinement on the part of the majority. But greater delicacy of feeling, and the want of true moral courage, are, it seems to us, things widely different in nature and result.

Precisely the same instincts that have influenced preachers to touch upon the endless punishment of sin with greater gentleness in modern times, also influence them to make other announcements of like and different character, more judiciously and tenderly. Is the preacher called to communicate to a mother the sudden death of an absent child? He dreads the mission in proportion, other things equal, to his culture and refinement. He will put all his ingenuity to the most rigid test in order to make the sad disclosure in such a way, if possible, as not to produce a *shock*. Is it not, then, entirely wanting in correctness to say that this sympathy which seeks to heal, rather than tear the wound afresh, is indicative of the want of courage; or that it is less fearless than the blunt and austere address that characterized a few of our pioneer but devoted ministers a half century past? Courage and gruffness are not the same characteristics. Pre-eminent courage is tenderness emphasized. The name of this book is "Lost Forever." Some of the old preachers might have used a different form, and have announced for a title "Hell Fire." We prefer the subject which the treatise bears; and yet

there is meant by it every whit as much as the fathers would have intended by their apparently rougher statement.

That the doctrine has not, of late, been sufficiently and distinctly emphasized, we are free to confess; we have made the foregoing remarks not by way of excusing an existing mistake, but because we think the charges made against our churches, that they lack a true spirit of toleration and loyalty to the fundamental doctrines of Christianity, have been falsely urged and unduly exaggerated. While claiming that orthodox preachers mean to be true to their mission, and that orthodox churches mean to be loyal to all the truths of the gospel, still we have to acknowledge that some truths are dearer than others, and *in our narrow range* some are delightfully pleasant, and some are as dreadfully unpleasant.

The texts the preacher loves to select, and the subjects he loves to discuss, are those bearing upon the glorious redemption of the gospel. Mankind loves to hear of a Saviour for the most forlorn sinner, and the possible salvation of the saddest wretch. "Ho! every one that thirsteth," are words possessing a perpetual charm; as also the text, "He is able to save to the uttermost." No wonder that the people prefer these good news of the gospel, which give them cheer and make them glad.

But in the midst of his congratulations the preacher is often met by the stern question, Is this the whole gospel? Will my Master excuse me, if, believing more, I shall conceal any part of his truth? Must I not obey orders and be true to my convictions, how-

ever unpleasant the task? While the advocate of Christian belief is thus agitated with conflicting emotions; while he is earnestly seeking a solution of the questions, What is best? and What is duty? can he do anything else, upon strictly rational grounds, than conclude, that, if the unpleasantness attending the doctrine of endless punishment, which is so violent in some instances, as to amount to positive repugnance, is peculiar to that doctrine, then his preaching will be so far embarrassed as to be ineffectual, being at war with the nature of things? But on the other hand, if this popular dislike merely involves some fundamental element in a fallen nature, which likewise puts under ban all things of an unpleasant character, however true, then if true, should not the things disliked be faithfully published, and all the more faithfully because disliked; and should not men overcome their prejudice, and receive, though they hate, the announcements? Much, therefore, is pending the explanation given to the thought with which we started, and which we now attempt to unfold, namely, What does this sensitiveness and opposition felt respecting the doctrine of endless punishment mean?

An incident in the life of Ahab, king of Israel, is so thoroughly characteristic of human nature, and is so aptly illustrative, that we introduce it.* Israel for three years had been at peace. Jehoshaphat, king of Judah, and Ahab, king of Israel, formed an alliance against the king of Syria. But before carrying their plans into execution, Jehoshaphat proposed to Ahab

* See 1 Kings xxii.

that they should inquire of the prophets of the Lord. Whereupon Ahab gathered together four hundred of his prophets, and asked, "Shall I go against Ramoth-Gilead, or shall I forbear?" They knew what reply the king wanted. They therefore, without a dissenting voice, said, "Go." Jehoshaphat seems to have felt some misgivings and uneasiness, and consequently asked, "Is there not here a prophet of the Lord besides, that we may inquire of him?" Singular that the united voice of four hundred prophets should not have been satisfactory! Equally singular that men now listen to what they want to hear from the lips of those with whom they agree, and forthwith ask some one else!

The king replied, "There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him, for he doth not prophesy good concerning me, but evil." The king thus demanded what was pleasing, though a lie. Hazlitt states the truth, partly at least. "Life," he says, "is the art of being well deceived.* Wise was the Persian Sádi in his

* There is a pleasant irony running through the expression of this thought by C. N. Bovee:—

"Perhaps it is even of little moment how much we are deluded by fancy, provided only that its delusions are pleasant, and that we are not too early, too often, or too harshly undeceived as to their true character. One of the greatest bores in life is a too knowing fellow, who sees through all delusions, and will never let you enjoy any of them, not even your favorite ones, no matter how agreeable they may be, but must be always waking you out of some delicious dream, only to tell you, 'My dear sir, you are dreaming;' as if it were not both proper and natural to dream.

He forgets that many things are pleasant only while the delusions which make them so last."

direction: "Take the cotton out of thine ear; for if thou refusest righteousness, there will be a day of retribution."

In the sequel we learn that Micaiah was brought before the two kings, and, contrary to their wishes, but in harmony with their expectations, prophesied that the result of their proposed enterprise would be exceedingly disastrous. As a reward for this faithfulness, the prophet was thrown into prison and cruelly punished. His advice was, of course, disregarded, nevertheless, the prophecy he had uttered received a most exact though terrible fulfilment.

The truth-speaking prophet might have known, that if he should give those ill tidings to the king of Israel, the prison would await him, and the bread of affliction and the waters of affliction would be given him. That they were true tidings, made the case none the better. Most men prefer what is false if pleasant, to that which is true if hateful. Séquar utters a sentiment which aptly meets the case: "There are few persons to whom truth is not a sort of insult." There was a rule among the Lacedæmonians that none should tell his neighbor any ill news, but every one be left to find it out for himself. Whether wise or not, it was certainly a prudent rule. The Persians' direction closely resembles the Lacedæmonians' rule: "When you have anything to communicate that will distress the heart of the person whom it concerns, be silent, in order that he may hear from some one else. O nightingale! bring thou the glad tidings of spring, and leave bad news to the owl!"

Unpleasant things are hated; they attach themselves

AVERSION.

paper and fling it under our feet. The paper of itself is as good as any other, and may delight other eyes than ours, but the associations it brings to us are hateful, and hence this natural vent of feeling. In Switzerland you will see nowhere a peacock; they suffer none to live, and simply because the Duke of Austria, the ancient enemy of the Swiss, wore the feathers of a peacock in his crest. How absurd! we exclaim: the peacock is innocent. True, but with those associations, how can the Swiss people help hating that bird? Human nature is strangely made up!

The tube-rose is beautiful and fragrant, until it has once too many times been near the coffins of those we love; then its sight and fragrance are sickening. The sensitive mother crosses the street sooner than meet the undertaker who last week hearsed her child.

Pardon a personal allusion:—

The starboard stern-quarter of the steamship was once the writer's favorite resort; for many reasons there was a charm about it. But three years ago, under my eyes, and in mid-ocean, my friend, the captain of the *Britannia*, and my wife were thrown from that quarter—the one lost, and the other rescued as by a miracle. To-day that is the only place on shipboard where I will neither walk nor sit. I know it is as innocent as any other square yard of space. I have tried to forgive it, but in spite of all effort, my mind has sworn it perpetual and involuntary hate, which will remain until memory fails, and until the eyes of a drowning man cease to meet my own from that quarter.

These illustrations could be multiplied indefinitely. Here are enough, however, to show us, in part, upon

what are chiefly based the popular antipathies to the doctrine of endless punishment. That doctrine is of the nature of a piece of ill news, and is crowded with unpleasant associations. It is a gloomy story. Its badges are appalling, therefore it loads the mind with aversion. The dislike and opposition come not merely as the product of total depravity, for some who are far from being totally depraved do not care to hear overmuch on this subject. Some few may dislike the doctrine, because they think it reflects against the goodness of God ; these constitute a very small class. Those who put in this claim are themselves heard to complain of God's dealings, and are not much disturbed if they hear his name taken in vain, and know that his commands are daily disregarded. True or false, mankind dislike this doctrine because of its unpleasant associations. It is only some born soldier, like Napoleon, who with good grace can hear bad news of any kind ; but how much more grace is required not to be disturbed by this gloomiest news of all, — that there is a hell somewhere in this universe, and that we are in danger of it.

There is also involved in this antipathy a deep conviction that there may be, after all, some truth in the news ; hence the dislike is quickened many fold. If we did not believe in the remotest possibility of such a place as hell, then we should smile and pass on. But whenever this subject comes up, we are troubled ; that trouble means much. These ill news, thus more than half felt to be true, become a fearfully disturbing element in human nature. Repose is at an end, and human nature rebels. Everybody knows

that human nature loves to be let alone, and will be let alone or be offended. It hates anything that makes it ill at ease. It is enemy to anything that shocks in the least its self-composure and self-complacency. We repeat, if we cared nothing about the ill tidings; if they did not in the least concern us; if it were all the same to us whether they were true or false, they would not annoy us, and we should have no unpleasant feelings towards the bringer of them; it is because we are disturbed, that we hate what is said, and equally the sayer.

Human nature not only loves freedom from anxieties, but also freedom from all sorts of restraints; and convictions growing out of this subject, say what we may to the contrary, put restraint upon men in proportion as they believe.

If any truth or doctrine offsets each wrong indulgence with a peril, and if the daily practices of a wicked man are made thereby uncomfortable, he will pronounce himself against the doctrine. You tell such a man that his business course must be changed, or his soul will be ruined, he will not like you; he will dislike you in proportion as he believes you. He may listen, and if he does, there is much of the gentleman left in him.

The preacher presents Christ to a man: the man replies, "I am a Universalist." There is but one sure way to regard that remark. It should be considered as a polite request for the preacher to hold his silence; and, if he break it, it will be at some risk. That man says, in substance, I wish not to be disturbed by any of your theories as to religious subjects; my views are already established.

We cannot leave this point without mentioning another consideration, in respect to which the doctrine of endless punishment occasions the severest trial to which human forbearance can be put, and puts to the severest test human endurance and equanimity. The plain truth is, that this subject has relations to certain emotions of the human heart, the deepest and tenderest of which it is capable.

The constitutional antipathies, the increased disturbance to our repose, the multiplication of personal anxieties, objectionable methods of presentation, are nothing in comparison, or are each a hundred fold intensified by the thought that a father, a mother, a brother, or a sister, or a darling child, may be suffering endless punishment.

How can I be happy in heaven if my child is in hell? is the blunt and awful question which the preacher is frequently called upon to answer. Various answers are attempted: and many of them are very good for other folks but not for us.

It is possible that every reader will pause at this point, and insist upon an answer. We too will pause, but merely to remark, that, after giving the question some degree of attention, we can only say that, judging from our present human nature and relations, we do not know exactly how a mother can be perfectly happy in heaven, whose son is in hell; nay, worse, we are willing to confess that at times, while facing this question, perplexity has settled down upon us like night. But shall our ignorance of a future and untried experience unsettle the foundations of revealed truth? The question to be answered is, whether, or not, the

doctrine of endless punishment is true ; let that first be settled, then afterwards will we seek an explanation of minor considerations.

Returning to the source and nature of the aversion felt respecting the doctrine in question, we note that it is also often intensified by satanic agency. If Satan is ever active in stirring up opposition, if he ever sows bitterness and dissensions, it is when his kingdom is directly assailed, and his dominions entered with hostile intent. Oppositions of such a character as to be unaccountable, owing to their fierceness, are at such times inspired by Satan.

It is now not difficult, from what has been already said, to infer that especially bitter will be the aversion of several different classes to any treatise upon the subject under discussion, and also to those preachers who shall attempt to restore the doctrine of endless punishment to its normal place among the gospel truths. The more overwhelming the proof, the deeper will be the aversion. We may predict beforehand, that, in spite of his best efforts, the preacher who ventures upon the discussion of this doctrine will bring upon himself the resentment of many who would otherwise be his friends. Such objections and resentments, in the present economy, are inevitable.

There are wicked men in every place, who would shut the faithful preacher's mouth if they could do so ; or cast him into prison, as the enraged Ahab did the faithful prophet. "There are many," says Spenser, "who would be glad if there were a law that would tie up ministers' mouths from scaring them with their sins." John Foster notes this inconsistency, "that a

man will not know what he does know." "He would rather not be sure of the whole truth; would wilfully hope for the best, and so pass off from the doubtful subject."

Were it not for other considerations than these, the churches of our Universalist friends would be thronged, while those of other denominations would be empty. The preacher need not be surprised if, during a sermon upon this subject, those to whom the tidings are especially offensive shall rise, even in sermon time, and quit the house. Nor should the preacher rebuke them in the least, for he knows not the anguish that may be in their hearts by reason of painful and bitter associations, or subtle but powerful and inspired aversions.

Others still, perhaps, will leave the church at the conclusion of the service, saying, "It is the last time I will ever enter its hateful walls. It is the last time I'll ever hear the hateful voice of that preacher." All such should go with the benediction of the preacher, for he may be far from knowing that trial of heart which is able to convert a beautiful temple into an abode of hatred and despair.

Such are some of the risks the preacher will run who ventures the publication of some of the illest news that can greet human ears. And yet the ministry must be faithful. It is far pleasanter to inform a mother of the life and prosperity of her absent son than of his recklessness and death; but if the task is assigned the preacher, and if his relations to the family are such as to admit of no excuse, is there any alternative? "Invariably speak the truth," says the Arabic maxim, "even when

you are aware of its being disagreeable." Brave is that maxim, and worthy of following.

So far as wicked men believe certain statements of Revelation, so far they hate God for making them. The reproach the preacher may meet will hardly equal that cast upon the blessed Master. God loves brave and faithful men. The highest type of Christianity should be found in the ministry; the highest type of Christianity is characterized by faith, not by policy, and glories in tribulation even.

The Bible is not wont to soften its speech; how then can the servant of God soften so as to mutilate the message given him to speak? "Knowing the terrors of the Lord, we persuade men," is apostolic. "It is a cheap and easy liberality for the minister to say, We do not positively know what shall befall the wicked hereafter, but leave that to God." Such confession or apology, from the lips of an evangelical preacher, bespeaks dishonesty or cowardice. "Many people are saying that orthodox preachers do not believe the doctrine of endless punishment." If they do believe it, it is high time that their silence should no longer be misinterpreted. If they really do not believe it, it is high time to drop the mask and end the existing hypocrisy.*

* The following statements are given as representative of what is not unfrequently heard.

Mr. Boyden, in a sermon before the U. S. Convention of 1844, says, "I am fully persuaded if the secrets of all hearts were laid open, we should find thousands who are supposed to be men in orthodoxy, so called, but really are babies in Universalism."

A writer in the Universalist Companion for 1852, says,

How unqualified are the admonitions of God's Word.

"Therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness." *

"Even among orthodox sects, many members, and not a few clergymen, secretly hold our views."

Brown, in his History of Universalism, makes the following statement: "A Calvinist clergyman declared, 'I am a believer in Universalism; I do believe all will be saved; but it will not do to preach it.' Why, sir? 'I cannot get supported handsomely and comfortably if I were publicly to avow this doctrine.'" Is it very creditable to Universalists to receive such a hypocrite among their number?

The question is often asked "whether evangelical preachers should exchange with preachers of the Universalist denomination." The subject of exchange is not a matter of courtesy, nor of social intercourse. Universalist preachers may be our superiors in many respects, but the moment a Universalist preacher is admitted into an orthodox pulpit, there is an indorsement of his views in the judgment of many who may not understand certain very special reasons for making the exchange. The following confessions afford ample reason for declining all invitations from our Universalist friends.

Says Rev. Mr. Williamson, "I have no disposition to conceal the fact that there is a wide and irreconcilable difference between us and our opposers; nor can it be denied that if we are right, they are wrong; not merely in some

* Jer. xxiii. 30-32.

“Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury: and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring

points, but radically, and, I had almost said, totally wrong. This is a truth with which we are well acquainted; and that man pursues a mistaken policy, nay, even a wicked course of hypocrisy, who attempts to conceal this fact. There is no manner of use in endeavoring to make it appear that there is but a shade of difference between us and other denominations; for there is a difference, high as heaven, wide as the earth: a difference as hopelessly and utterly irreconcilable as light and darkness; and there is no disguising the obvious truth, that if one system is true the other is false, desperately and hopelessly false, I had almost said, in its whole length and breadth.”

Says Rev. Mr. Whittemore, quoting from Rev. Mr. Royce, “Universalism has a different God, a different Christ, a different Spirit, a different sinner, a different sin, a different atonement, a different grace, a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, and a different heaven, — in fine, a difference with respect to all the essential doctrines of Christianity.”

it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." *

"When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." †

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." ‡

The objector or skeptic who may read these pages will, we are sure, receive a word of kindly admonition. We ask all such to take the attitude of honest doubters; let them not prejudge the case to such extent that no after revelations can effect a change.

As the dislikes of every-day life are liable to blind our reason, so one should consider whether it may not

* Ezek. xiii. 10-16. See also ii. 6-10.

† 1 Thess. v. 3.

‡ Rev. xxii. 18, 19. See also Deut. iv. 2; Prov. xxx. 6.

be thus with the more objectionable doctrines of religion? * The author does not invent these truths of revelation; he merely receives them from the highest source imaginable; with all the more emphasis, therefore, are they urged.

"There is plenty of morphine," says John Foster; "the atmosphere is full of it." So much the greater is our danger, and the need that men should arouse and bestir themselves. The adage, "It is fortunate the fool never thinks himself a fool," is pressed too far, and applied under circumstances which make it false.

Tostatus somewhere observes that the mole opens his eyes in dying, which he always had shut while living. We entreat men not to live as moles. "Open your eyes," says the Turkish maxim, "lest they be painfully opened for you." "Ye shall not surely die," has wrought for the human race mischief enough already; in that falsehood, as a germ, was once stored all earthly ills.

* The admonition of Plutarch is in point. "Wherefore the physicians do in the first place indeed desire that a man should not be sick, and next, that, being sick, he should not be ignorant that he is so; which, nevertheless, befalls all the diseases of the soul. For neither those who are mad, those that are lascivious, nor those who act unjustly, think that they sin; nay, some of them are on the contrary persuaded even that they do well. Never yet did any man call a fever health, a consumption a good constitution of body, the gout swift-footedness, or the wanness of the face a fresh color; but many there are who term anger courage, unchaste love amity, envy emulation, and cowardice cautiousness. Moreover, those who are troubled with corporeal sickness send for physicians, for they are sensible what they stand in need of

“ If there be but one chance in a million of our falling into a miserable eternity,” says Dr. Hawes, “ and there be any means by which that chance may be lessened, he is an infatuated man who does not attend to them.” They are these fearful possibilities, meeting us at the very threshold of the discussion, which startle the writer more, perhaps, than the reader.

Simply to have our dwellings pass into other hands ; to have some one else administer our estate, and settle up our unfinished business ; to have our name dropped from check-lists, and transferred from door-plates to marble slabs and grave-yards ; to step from this world, with which we are familiar, into one strangely different, will be odd experiences, perhaps thrilling beyond present conception ; yet all this may only be a trifling part of what attends on that step.

for the cure of their diseases ; but these who are sick in mind shun philosophers, because they think themselves to act excellently in those very things in which they most offend. For making use of this reasoning, we affirm that the blearness or soreness of the eyes is a less malady than madness, and the gout in the feet than a frenzy in the brain ; for in the one a man is sensible of his distemper, and crying out calls for the physician, to whom, when he is come, he shows his eye to be anointed, stretches out his vein to be opened, and gives up his head to be cured ; but on the contrary, you hear Agave, when seized with madness, through the violence of her passion, not knowing the dearest pledges of her womb, to cry out, —

‘ From the hill’s top into the plain,
Bring me this young faun, newly slain,
Which happily’s become our prey.’

For he who is sick in body, presently yielding and betak-

We should speak and hear, if at all, before this Rubicon is passed ; the word may then as well remain unspoken. There is more than a shading of reproach in Shakespeare's reply to a tardy announcement, —

“That comfort comes too late ;
’Tis like a pardon after execution.”

Should not every reader, with an attitude earnest and prayerful, plead with God to know what is right and what is true, since a great deal too much is pending for one to run the slightest risk, even for a single day or a single hour? Wise were the likes and dislikes of the Persian philosopher. “I shun a friend,” he says, “who pronounces my actions to be good though they are bad. I like a simple friend who holds my faults and dangers like a looking-glass before my face.”

ing himself to his bed, lies there quiet till he is cured ; and if the accession of some violent hot fit makes him a little tumble and toss his body, any one of those who are by saying to him, —

‘Lie still at ease, poor wretch, keep in thy bed,’ —

easily stays and retains him ; but those on the other side, who are surprised with the passions of the soul, are then most active, then least at quiet ; for the impulses of the mind are the principal causes of actions, and passions are the violent fits of such impulses. Wherefore, they suffer not the soul to be at rest ; but when a man has most need of patience, silence, and retirement, then is he drawn forth into the light, then is he chiefly discovered by his choleric humors, his eagerness in contending, his dishonest loves, and his heart-breaking sorrows, which force him to commit many irregular actions, and speak many words unfitting for the times.”

BASIS.

II.

BASIS.

DURING the seventh and eighth centuries before Christ, the people of Judah had sadly lapsed into idolatry. In their consequent trouble and embarrassment they had recourse to every agency known to idolatry and infidelity, in order to be directed out of their perplexity. For the purpose of discovering what things were true, and also to learn what was to be their future, they were wont to consult the scientists of their times, especially men familiar with astronomy and alchemy. They also resorted to soothsayers, fortune-tellers, magicians, medium spiritualists, and those who, by the arts of ventriloquism, could imitate the supposed whisperings of departed spirits.

It was in the midst of this tide of infidelity, when the people were looking in every direction, save to the words and commands of Jehovah, that the voice of Isaiah, in tones of mingled interrogation, command, warning, and entreaty, was heard announcing their errors, and directing them to the only source of wis-

dom on which they could place any dependence. "Should not a people seek unto their God?" asked the prophet. He said to the people, in substance, this: The Holy Scriptures and the words of God's inspired prophets constitute the true and the only reliable standard. "To the law and to the testimony" is the short and heroic entreaty and command of the prophet. "If they speak not according to this word, it is because there is no light in them."*

* This positiveness in the tone of Isaiah is in perfect keeping with other scriptures, the following, for illustration:—

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.)

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Peter i. 19, 20.)

"And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (Luke xxiv. 44.)

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. v. 17, 18.)

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail." (Luke xvi. 16, 17.)

"For the prophecy came not in old time by the will of

The prophet next assured the people that if they did not heed the truth of God's word and seek to conform their lives to it, they should remain in the midst of disappointments, perplexities, and alarms ; that they should wander about seeking relief, but finding none ; that they should aggravate themselves more and more by reason of their misgivings and self-reproaches ; that peace of mind should be denied them, and a troubled conscience should be their constant companion.

man ; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 21.)

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. iv. 2.)

"Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. xxx. 6.)

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.)

"In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." (2 Peter iii. 16, 18.)

See also Deut. iv. 2 ; Is. viii. 20, lx. 8 ; Heb. iv. 12 ; James i. 21.

Then follows a most graphic description of gathering darkness and final consternation. The prophet accumulates images, piles words one upon another, and deepens the anxiety by each additional word, until we almost feel that we ourselves are enveloped by the thickening gloom, and see objects of terror and alarm on every side.*

“They shall wander from one place to another, oppressed and famished. They shall torment themselves by self-reproach, and vent their malice by heaping up curses against God, and in their despair casting instinctive and furtive glances to heaven; they shall but add to their distress. Then they shall turn in their woe to the earth, and be confronted with oppression of afflictions, and dimness of anguish, and a tempest of blackness.”†

Thus terrific are the judgments of God against those who disregarded the commandments of his word. Considering its brevity, there is nowhere else a more startling description of the consternation of those who persist in ways of infidelity and rebellion. None can deny that the prophet seems to have been very bold, thus in face and eyes of well nigh universal opposition, to state those plain truths to the people. But it shows how deep must have been his personal conviction. In the solitude of his own thought, God had doubtless commanded him to tell the people that the everlasting oracles were their guide, that any word which did not agree thereto was false, that the inspired Scriptures were the only foundation on which

* Hengstenberg.

† A free translation of Is. viii. 21, 22.

their faith and confidence could be built, and that unutterable sorrow would follow if they disregarded them.

Such was the impending condition of the sceptical and infidel leaders of the Jews in the time of Isaiah.

But ages and people repeat themselves. What has been is; human nature is the same to-day that it was four thousand years ago; and the general features of God's providence change not.

These statements of the prophet are as true to-day as when fresh from his lips; they apply to us in any modern city, as well as to the Jews in Jerusalem. The prophet limits us to this—that our ultimate appeal in settling matters relating to our future existence is the word of God; and every source of appeal not agreeing with this word, unless set aside as false, will but add to our final uncertainty, dejection, and sorrow.

But, it is rejoined, What if we do not believe that book? What if we look upon it as a thing outgrown? a thing which the advancements of modern civilization and the sublime disclosures of modern scientific investigations have completely antiquated?

If that really is the case, we are in mid-ocean; and not only that, but we are destitute of chart, compass, and soundings; we have no stars overhead, and no light-house before us; we are simply in a terrible and terrific *plight*. If we cannot place confidence in the teachings of the sacred Scriptures, we are of all men most miserable, and what will become of us none can tell. Our consciousness will still tell us that we exist; our consciences will still tell us something about right and wrong, duty and obligation; but of the

grandest questions which come home to the hearts and lives of men, we must forever remain in the deepest doubt and perplexity; absolutely nothing shall we know of heaven, of hell, and of immortality; for respecting these things nothing save the Scriptures dares at present inform us.

But, it is re-joined, Supposing such is the case, and that we still reject the authority of the book, and refuse to acknowledge it as an ultimate appeal in settlement of the questions pending. What then?

We must confess that we can hardly imagine that any one who will venture to consider this subject has cut himself clean from faith and confidence in the plain teachings of Bible prophecy and truth. It seems to us that we must together agree to settle all these matters here, and nowhere else. If the Bible is not a common basis, there is none, and all hearing and all preaching are vain.

In fine, if we cannot rely upon this book, it avails not for us to say another word; if we cannot rely upon this book, we are called upon, in view of the solemnities that press upon us from every realm, to quit society, and find in ourselves, and in our solitudes, answers to those problems of which we *must* not be ignorant. We should seek some island, alone, with no companions but sea-gulls and the thundering surges of the Atlantic, and there, in the shadowy, awful presence of the Invisible One, with the clouds and waves for evidence of the transient, and the ocean about and the stars above as evidence of the eternal, we should never quit that spot until, clear as revelation, these truths are made to pass in review before us. We have no busi-

ness to live, and not unceasingly seek to know the truth of these things. Nothing on earth, in comparison, can hold equal importance, especially since so soon the inevitable step is to be taken. We ought to lock office and store door, until light comes to us: indifference and inattention are shockingly unpardonable.

But since mere assertions can always be met by assertions equally strong, we ought, perhaps, to give some definite reasons why we should make our appeals to the Scriptures as ultimate authority in settling matters relating to the general subject before us.

And the first reason is, that, judging from the past and the present, we shall be left in darkness unless we take for the basis of our faith the statements of revelation. This, mark, is not saying that a knowledge of the Bible is positively essential to salvation. It is doubtless true that multitudes upon whom the light of revealed truth has never shone are in heaven; but we are free to say that we have never known nor heard of any one who, destitute of revelation, has approached death without doubt and uncertainty.

We are happy and confident in the belief that Socrates and Plato, together with great multitudes like them, whom no man can number, are redeemed souls; redeemed through the atonement of Christ, because they complied with the conditions of salvation; they believed in the Christ-spirit, and lived it out; but being without the Bible, such men have invariably died in sadness or in uncertainty respecting religious truth.* “Sad as Plato,” became a proverb among the

* Romans iii. 1, 2.

Greeks, and was applied to those whose sadness was excessive. There are, perhaps, no two examples we can better cite than these of Socrates and Plato in illustration of the point before us, for after long lifetimes devoted to the study of religious problems, the one may be said to have died with the confession "but,"—"but it may be otherwise," upon his lips; while the recorded words of the other are, "Such is my view, since you wish to know it; but whether it be true or not, the gods only can say."

Socrates was an inquirer of most earnest mind. He was religious, he was honest, and he was ardently devoted to philosophy and to virtue. He early adopted the theories of the great philosopher Anaxagoras. He started, therefore, with some of the sublimest conceptions possible to an uninspired mind. He early became acquainted with Crito, a wealthy citizen of Athens, by whom he was taken into patronage. Thereby relieved from all pecuniary embarrassments, he was permitted to give undivided attention to the construction and completion of his system of religion and philosophy. He had for his teachers and advisers such distinguished men as Zeno, Theodorus, and Damo, living with unabated activity of mind to the advanced age of seventy.

At his death Plato, his pupil, continued to develop and perfect the system commenced by Socrates. It could not possibly have fallen into better hands. Plato had a wonderful mind; he was probably the greatest reflective genius the world has ever seen; he was a man of pure morals and of a strong religious nature. He was temperate and zealously devoted to truth, living and

giving instruction until eighty-three years of age. In him it may be said that Grecian philosophy culminated.

But what was the result of all this? Nothing.

"Never," says Archer Butler in his History of Philosophy, "was there an instance of such a sudden extinction as that of Platonism at the death of Plato."

The whole field of speculative and of reflective philosophy had been traversed by these two minds. There were glittering truths scattered here and there, but at length human wisdom, fairly exhausted, paused; its arms fell powerless at its sides, and the languid eye had merely strength left to glance upward, dying with with a question on its lips. Such is Grecian philosophy; it bequeathed to the world scarcely more than an impenetrable gloom. No one can fail of looking upon this as a signal instance of human helplessness; a certain type, for all time, of the utter fruitlessness of all human efforts to explore the future when unaided by special revelations from heaven.* As Thorndale says, "Wherever man looks or strives to look, it is into infinite *darkness*."

If further confirmation is needed, we may turn to the distinguished names that adorn Roman history.

* A striking illustration of the caution of the ancient Greeks belonging to the cultivated classes, in expressing themselves as to a future existence, is seen in the silence respecting the subject in the orations of Demosthenes and Pericles. Pericles is represented by Thucydides as exhausting every topic of consolation in his address to the friends of those who had fallen in battle; he speaks of their glorious memory, and of the hope of other sons to be born who may fill their places and emulate their worth, but is utterly, and to us painfully, silent as to their future life and immortality.

Marcus Aurelius was wise, studious, and virtuous. "Yet with all this," says Mr. Arnold, "he was agitated, stretching out his arms for something beyond." Others had a heartsickness which was best compared to seasickness. "What torments us," exclaimed Tacitus, "is not the tempest, but the nausea." "Give me new consolation, great and strong, of which I have never heard or read," was Pliny's prayer. "All that I have heard or read," he continues, "comes back to my memory, but my sorrow is too great." "The philosophers of the Academy," says Cicero, "affirm nothing. They despair of arriving at any certain knowledge." "No man is able to clear himself," confessed Seneca; "let some one give him a hand."

Surely these are not the men upon whom we can depend in the settlement of theological truth respecting the future. They were appalled at their own ignorance; can they help us?

With increased interest we may turn from ancient Rome to modern Germany, feeling that if, independent of revelation, we can come to anything like settled conclusions, it will be while studying the magnificent intellectual and philosophical system of German Rationalism. This system has been constructed and reconstructed, unfolded and adorned, by some of the most penetrating intellects of the world. A "race of intellectual giants," in a land of universities, with a national mind capable of the deepest reflection, and with a national language which has the power, by its wonderful combinations, to express the nicest shades of thought and meaning, arose to develop and illustrate it. It had in its continued line of successive defenders

an advantage over all the systems which had preceded it. On through Kant to Fichte, from Fichte to Schelling, and from Schelling to Hegel, it passed. In Hegel the system reached its culmination. Now arises the anxious question, What were the results? Did this continued line of thinkers come to any definite conclusions? Did they settle anything? The universal admission is, that they settled just nothing as to the questions pending. All they did was worse than nothing, for we are left by them in despair as to discovering anything respecting the future by the unaided genius of humanity. Notwithstanding all the advantages possessed by these men, they passed not one step beyond Socrates and Plato. The lamp which was taken up by Kant, which was handed down from hand to hand until it reached the great Hegel, with him gave but light enough to lead his followers, if not himself, to deny the personality of God, strip man of his personal freedom, responsibility, immortality, and leave to the race nothing save darkness and a shoreless uncertainty respecting the future. That great philosopher withdrew from his own lamp, and then expired. Whoever ventures to take it up (no one will) and pass it along, will take up and pass along a lamp that cannot burn. It is one of the safest remarks to say that all the religious light there is, or has been, in Germany, has come from her evangelical scholars and the believers in the sacred Scriptures. Without them that nation of intellects and of schools would most certainly groan under a black and starless night, and be left a mere mass of theological ruins.

We turn from Germany for a single moment to the

Pantheism of England, represented by Mr. Carlyle, and to that of this country, represented by Mr. Emerson. Mr. Carlyle has a natural warmth of heart — a warmth, however, like that of a stove ; it emits no ray of light to guide a disciple. No one thinks of following Mr. Carlyle ; he would think any one brain-sick to attempt it. He is comfortable when stationary, but guideless when in motion, and when hard pressed, wisely refers all these questions of the future to the sacred Scriptures for settlement.

Mr. Emerson, with a great God-given nature, which beams from an eye deep and pure as the stainless azure above us, walks through New England something like a skeleton, holding in his slender and outstretched hand a lamp — *unlighted*. We may love, in recreation, to follow his curious speculations, and may be strongly attracted by the novelty of his expression ; we confess we are ; but who thinks to follow him with the expectation of being lighted among the amazing heights and depths which surround him and us. Nothing is more doleful than his views of immortality, and of all those questions which most deeply concern mortals. His maxims glisten. We quote them. They will be resplendent for ages. But it is easy to detect from whence the lustre of his thoughts is borrowed ; consciously or unconsciously, his best and wisest sentiments are tinged with the light of that revelation which many are led to think he ignores. But when pressed for a direct answer respecting the future, he coolly replies that personally he has fared well enough in this life, and hopes to hereafter.

That will do for Mr. Emerson ; but, pray, what of

the poor man who has not fared well enough in this life? For him he has not a crumb of comfort. Other noted men of this class fail utterly to help us out of our difficulties.

Mr. Weiss says, "I shall be or I shall not be. If it is 'not be,' I shall know nothing about it." *

Mr. Abbott reads from Marcus Aurelius, Ambrose, and James Russell Lowell, — confessing that their sentiments are better than anything he can say.

Frank and sad is Mr. Parton's late confession: — "Here we are, this human race of ours, tossed upon this round ball of earth, naked and shelterless, and sent whirling through space, why we don't know, and whence we don't know, and whither we don't know — that is to say, *I* don't know. All I am sure of is, that here we are upon this bank or shoal of time, complicated organisms, very easily put out of order, capable of exquisite and long-continued misery, and only capable of slight and evanescent delights, so surrounded by difficulties and perils that it is marvellous, not that any fall, but that any should get through life with tolerable ease and credit. Our race seems to me to be cruelly over-weighted, and burdened beyond its strength, and, like our dear Othello in the play, perplexed beyond extreme. We think to do a sum in the rule of three when we are only fit for subtraction; so that, after a hundred thousand years passed on this

* This expression of Mr. Weiss strikingly reminds us of the direction of Omar Rheyam: "Resign thyself to make what little Paradise thou canst here below; for, as for that beyond, thou shalt arrive there, or thou shalt not."

earth, our race remains very poor, very ignorant, not too wise, and not very safe."

Very touchingly does Mr. Bartol express his uncertainty. "The boy I met," he says, "crying because he did not know where his father was, expressed an anxiety wide as the world about vanished friends. No question but something, everything, some way, must last. The knowledge and love that light and kindle these chambers of the breast will blaze on. But will it be our light and knowledge when the walls are taken down? or will the occupant be crushed, like those islanders of St. Thomas, under the ruins the hurricane made of their abodes? We are tenants at will, liable any moment to be served with a notice to quit. But what proof of immortality? None, we must confess, but hope." This is not one step in advance of Socrates, nor indeed quite up to it.

How utterly at sea all these men leave us! And yet, standing upon the borders of the dark gulf of death, into which their friends are dropping, can they be otherwise than staggered at the thick darkness if they persist in rejecting the only source of light upon these strange problems?

Such, if we mistake not, must always be the fruits of any system of reasoning which gropes its way independent of revelation. Suppose, for instance, one should set about to prove that there is, or that there is not, a devil, or a hell; where would he begin? What are the fundamental data? Can we obtain them until we have explored the bottomless abyss? Are we not simply and completely lost amid impenetrable gloom the moment we take the first step independent of the

Word of God? We spring from the dust, as do all other creatures; we rise above them, and obtain dominion; but of things else and beyond we know not until God speaks. Such seems to be the verdict of all history, and equally of present experience, and from the very nature of the case no other result can be expected.

If any one thing above another illustrates the awful condition in which the world would be left if destitute of a specially inspired revelation, it is the confession of these men, who emphasize so much their independence of the Bible, and who rely so much upon their personal intuitions and inspirations. The imperative necessity of an ultimate appeal from God, who is able to give it, can be based upon the sole consideration of the profound ignorance of the professedly wise men of our own as well as of ancient times. We mean and speak this in all tenderness and kindness. The boasted Positive Philosophy is as unsettled as shifting sand.

The attitude of those devoted to the field of pure science is striking; they insist, as a rule, upon absolute silence respecting religious truth. The wisdom or the folly of this position we will not now discuss.

If, then, the profoundest philosophers of Greece, and the most distinguished minds of Rome, and the most acute thinkers of Germany and of England, and the professed Rationalists of various schools in America, fail in bringing us one step nearer to a comprehension of our future existence than we are when left without them, can we expect light from any merely human source; and what better can we do than turn

reverently to the sacred Scriptures, and accept their teachings?

But perhaps there are those who will hardly be satisfied with this negative form of presenting the case, and will ask for some positive and tangible considerations in support of the authority of the Bible respecting the matters under discussion. Can such considerations be presented? is certainly a fair question, and one of universal interest.

We presume all agree that if the Bible repeatedly proves itself reliable as to a great variety of subjects respecting which we have acquaintance, then, without good reasons to the contrary, it should be received as authority respecting those things upon which there is no other authority,

What is there, then, to be passed to the credit of the Bible, as to those things of which we know something, and of which the Bible has clearly spoken?

The field of prophecy is, of course, quickest to suggest itself, and, in consequence of its very vastness, must be quickest left. In a word, the Bible declared certain things which should take place respecting Nineveh, Babylon, Egypt, Syria, and many other places; they were prophecies, not ambiguous and general, but clear and definite; and according to the reports of those who have visited those places, believers and unbelievers, the prophecies have received the most singular and startling fulfilments.

Precisely as was predicted, we find Nineveh in its grave, with sods so heavy upon it, that until a recent date the place of its interment was not known. The broad walls of Babylon are utterly broken, and it is a

home for wild beasts. Egypt is smitten and accursed ; its paper reeds have withered, and native princes have ceased to be its rulers. Syria is a country of wasted cities, wherein joy is not known. Zion is ploughed as a field. Samaria is a vineyard. The princely Tyre is a sea bottom, on which "fishermen spread their nets." The cots of shepherds have supplanted the royal palaces of the lords of the Philistines. Ammon has become "a stable for camels." The temple of ancient Petra is "a court for owls." Askelon has become "a desolation," and the inhabitants of Moab are "dwellers among the rocks" which border on the Dead Sea.

Is it unfair to say that a book which has made such wonderful disclosures respecting these cities and countries ought to be believed when it speaks of those other matters and countries, concerning which it is our only guide and light?

But pass from cities and countries to peoples and nationalities. How many the prophecies respecting the Jews, and how striking their fulfilment ! some of which are taking place even under our eyes. The reader is too familiar with all these matters to justify repetition. The same may be said of Ishmael. In a word, we may say that, item for item, have the prophetic statements been fulfilled respecting both these ancient nationalities.

But more than this, even. Call to mind the marvellous fulfilment of prophetic statements respecting Christ and Christianity ; the date when he appeared, the place and family line, the wonderful character he displayed, and the triumphs of his religion : these are

matters of plain and definite prediction, and have been, and are being, fulfilled to the letter. All sane men feel that these matters are dark as death to mortal ken. And yet these Hebrew prophets have given us fact upon fact, and prophecy upon prophecy, extending through many generations, involving the most complicated and hair-breadth predictions, as well as those of more general application. They have been definitely and minutely fulfilled.

Such being the fulfilment of Bible revelations respecting those matters while yet in the future, how can we reasonably do otherwise than accept its revelations respecting a future as yet unexplored, but to which we are rapidly hastening?

Nor is this all; the evidence accumulates on every hand as we extend our investigations. The Bible, as we often hear, was not written to teach science, and it is therefore claimed that it cannot be held responsible for scientific errors. It is true that it was chiefly written to impart moral and religious truth; still it has allusions to all sorts of scientific data, and we believe is to be held responsible for scientific errors, if they exist. We think, however, that it can be shown that they do not exist, but that, on the contrary, the Bible has anticipated by thousands of years some of the most wonderful and marvellous discoveries of modern times.

To make good these statements, a larger space than can be allowed is needed. A word or two, supported by some of the best authorities, may be admitted.

The Bible is said, by unbelievers, to have made mistakes concerning facts in the science of geology;

and yet Sharon Turner says, "It is now thirty-five years since my attention was turned to these considerations. It was then the fashion of science, and for a large part of the educated and inquisitive world, to rush into a disbelief of all written revelation; and several geological speculations were directed against the Bible. But I have lived to see the most hostile of these destroyed."

Says Professor Dana, "The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more will it sustain and illustrate the sacred Word."

"All along the outskirts of science," says Professor Hitchcock, "Infidelity has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon these ramparts, they melted away. The last clouds of ignorance are passing, and the thunders of infidelity are dying upon the ear. . . . The union and harmony of Christianity and science is a sure token that the flood of unbelief and ignorance shall never more go over the world." Certainly these men of science ought to know whereof they affirm.

Again, the Bible is said, by unbelievers, to have made mistakes concerning astronomy; and yet the illustrious Sir John Herschel confesses that "all human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

Our own honored astronomer, O. M. Mitchel, pays this tribute to the language of the Bible: "It fur-

nishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe." Certainly the word of these astronomers should pass for something.

And, in general, what is true of these two physical sciences is equally true of others. Says Lieutenant Maury, who has been eminent in several different departments, "In my investigations of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a firm platform on which to stand."

All feel that in the departments of political science and political economy, the leaders of the day are in a maze, and that the only sure relief, so far as the best human judgment suggests, is in the adoption into government of those principles of political and social science as found in this Book of books. We could fill a volume with quotations in point, but deem it unnecessary.

A recent confession of Dr. Clarke, in his work on "Sex in Education," suggests the harmony between the Bible and physiological science: "The mothers and instructors, the houses and schools, of our country's daughters, would profit by reading the old Levitical law. The race has not yet quite outgrown the physiology of Moses."

These investigations could be carried out almost indefinitely; but enough has been said to make the point proposed, and we forbear.

We now have before us the field of prophecy, with its startling fulfilments. We have some of the different departments of natural science, likewise the

fields of civil and political science, all conspiring with moral and religious science to establish our confidence in the sacred Scriptures: how, then, can we hesitate to accept their sayings respecting those questions, of which they are our only guide and light?

But we have not yet presented all that can be said. For still in the realm of personal experience we find additional and striking evidence for the sureness of this word of prophecy.

It is wonderful, in this respect, how explicit and individual the Bible is. It is estimated that there are one billion three hundred million souls on earth to-day.* We fully agree with a statement recently made that the Bible is able to meet all the wants of the consciousness and consciences of these millions. It has no rival in this respect. Whatever the culture, the capacity, the moral, intellectual, or spiritual wants of these multitudes, it is perfectly adapted to each.

It is the only book that can convince all of sin, of righteousness, and of a judgment to come. It is the only book that can wound and heal, condemn and acquit, every man, woman, and child on earth. It is the only book that attempts to explain to all the true knowledge of themselves, of God, and of eternity. It is the only book that furnishes the prayer, the confidence, and the joy needed by the little child and the gray-haired man, the slave and the king. It is the only book that equally satisfies the man working in coal pits, or sweeping street crossings, and such men as Francis Bacon, John Herschel, Michael Faraday, Sir David Brewster, or Benjamin Silliman. In fine, if


* C. F. W. Dieterich.

God was to give to the race, through the inspiration of holy men, an infallible guide, and an ultimate appeal in the settlement of questions otherwise beyond human ken, could he have done better than to have given us these sacred Scriptures?

But this is not all. When a guide-book has directed us from one country to another, and has never made a mistake; when we have found mile after mile, countries through, and day after day for continued years, that its directions and descriptions are truthful and exact, and that they grow more and more definite, and more and more clear, and more and more easily interpreted, and self-applied as we advance, is it the part of wisdom to cast that guide-book aside, and take up one of which we have no knowledge?

There are men in every community who have seen many years, and whose feet are already pressing upon life's declivities, who have found, so far as they have gone, that every promise and every threatening of this Bible has received fulfilment. It told them that when they had made a given attainment, a given experience should result; and that when they should reach a given point, this or that would be their experience; again and again have its words been fulfilled to the letter. Should we look elsewhere for information upon those problems that still remain unsettled? As the Bible has spoken the truth thus far, so may we not expect it will speak as to everything that remains?

Let any one weigh all these facts with a dispassionate judgment, and can there be any question respecting the high and absolutely commanding position the Bible occupies, and ought to occupy, as a fountain of



wisdom, and especially as an ultimate appeal, amid all differences of opinions?

We would not have the reader take these words merely because we have spoken them; but may we not ask attention to what men of world-wide experience and reputation have said of these revelations, to which we appeal?

"It is a belief in the Bible," says Goethe, "which has served me as the guide of my moral and literary life."

"I account the Scriptures of God," says Sir Isaac Newton, "to be the most sublime philosophy."

"To give a man a full knowledge of true morality," says John Locke, "I should need to send him to no other book than the New Testament."

"I must confess," says Rousseau, "that the majesty of the Scriptures strikes me with astonishment."

"I know the Bible is inspired," says Coleridge, "because it finds me at greater depths of my being than any other book."

"A noble book!" exclaims Carlyle, "all men's book. It is our first statement of the never-ending problem of man's destiny, and God's way with men on earth."

"The Bible," says John Adams, "is the best book in the world."

"So great is my veneration for the Bible," says John Quincy Adams, "that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."

"Here is a book," says Patrick Henry, "worth more than all other books which were ever printed."

"There is not a boy, nor a girl, all Christendom through," says Theodore Parker, "but their lot is made better by this great book."

Dr. Charles Eliott, who had been a life-long student of the Bible, was closely engaged in reading for several days, when in his seventy-seventh year. His daughter asked him, "What are you now reading so diligently?" "The news," he replied. She followed him into his study, and found him engaged in reading the Bible through again before his death.

Every reader will recall the compliment of Sir Walter Scott to the Holy Scriptures. Death was approaching, and Scott requested a friend to read to him. "What book shall I read?" asked the friend. "Why do you ask that question?" replied Scott: "there is but one book; bring me the Bible."

We must pause. It would take hours to record the testimonies of eminent men to the superiority, sublimity, and divinity of this book. It seems to us that it must, sooner or later, appeal, with irresistible and overwhelming force, to all men's reverence. Nations cannot forever shake off its sublime authority, and governments cannot permanently do otherwise than rest upon it as their only sure foundation of national greatness and success. In fact, this day is coming, and is already at our doors.

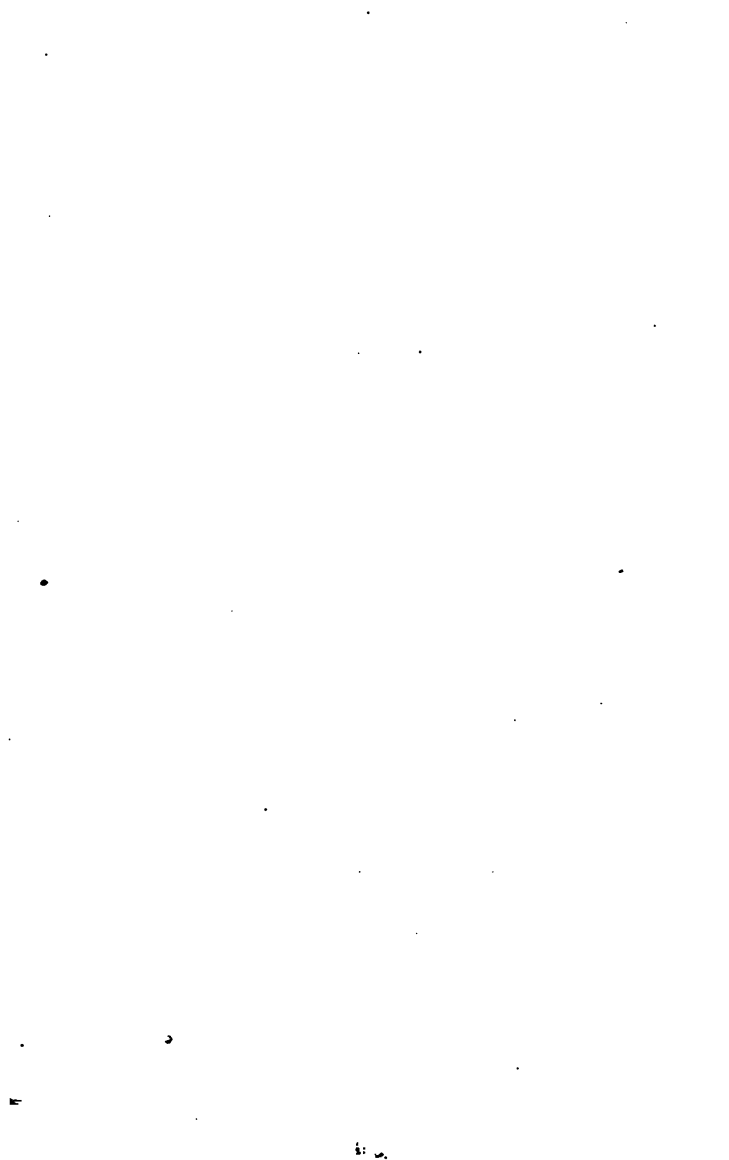
There already is an intuitive impression, among the mass of men, that the Bible is an ultimate appeal of common sense upon all questions in practical life, morals, and theology; innumerable multitudes of the most intelligent and thoughtful men of all enlightened countries, every day, feel its refining and elevating influences,

never thinking of it otherwise than as the most indispensable and wonderful book ever given to mortals. Few are the men who question the grandest of the Protestant maxims, that "the Bible is the only and sufficient rule of faith and practice."

What an awakening of interest in the Bible does the present time witness! The scene must strike the thoughtful sceptic with feelings akin to reverence and awe, when contemplating the fact that millions of minds, old and young, in every land, of every degree of culture, study, upon each returning Sabbath, the same Bible lesson. It is coming to be a firm conviction, well nigh universally entertained, that if all the men of science and culture, the world over, were called upon to prepare for us a Bible, they would despair in their efforts, and come back to us holding these sacred Scriptures in their hands.

We now reach the question that comes home to each reader. It is this: In view of all these considerations in favor of the authority of the Bible, shall we not abide by its teachings respecting the future condition of the finally impenitent sinner?—that is, if the case is made out as clearly as the possibilities of human speech will allow. Notice, we do not ask any one to believe the doctrine because this, that, or the other man believes it; not because the early Christians or the later reformers, or nine tenths, more or less, of the orthodox or evangelical world believe it, but if this book, which at so many points challenges our respect and confidence, says the doctrine of endless punishment is true, then will we believe it and govern our lives accordingly?

DISCLOSURE.



III.

DISCLOSURE.

THE discussion, thus far, leaves but one course to be pursued in the present chapter: we are limited to showing what the Scriptures teach concerning the future state or condition of the finally impenitent sinner.

Two or three remarks preliminary to the present discussion claim passing attention. And first, it should be borne in mind that the object now before us is not to prove the correctness of what the Bible teaches upon the subject in question; we are not now called upon to say whether its revelations are reasonable or unreasonable, true or false, of heathen or Christian origin; these are questions which will be met in the future. The simple undertaking now before us is, to ascertain what the Scriptures say respecting the future condition of a finally impenitent sinner. If this is done, we shall have accomplished all we intend.

Another preliminary matter has relation to methods of interpreting the teachings of the Bible. It is said this church believes this thing and that church that

thing, and that each believes itself right and scriptural; how, therefore, shall we read and interpret this book becomes an important, nay, a vital question.

About one hundred years ago, John S. Semler, professor of divinity at Halle, introduced the method of interpretation which has since been called *Interpretation by Accommodation*. By this method he felt at liberty to explain away from the Bible whatever he did not think proper to believe, or, in other words, whatever was inconsistent with his private views.

Semler's great erudition and remarkable genius produced a marked effect upon all methods of exegesis, and also upon all theological questions, especially throughout Germany. As might be expected, a host of writers sprang up who were supporters of his views, and for a time they seemed to sap the German mind of all faith in revealed truth, giving us in consequence the most curious philological and exegetical results of which the human mind can conceive.*

The following are specimens of that mode of interpreting the Scriptures introduced by Semler, for which we are largely indebted to Moses Stuart. Eichhorn is a fair representative. For illustration, he makes the account of the creation and fall of man to be merely a poetical and philosophical speculation of some ingenious person on the origin of the world and of evil.

* We hardly have space to refer to all the numerous systems of interpretation by accommodation which have been used and published in Germany. Perhaps the most labored is Meyer's *Hermeneutica* of the Old Testament. One is enabled, following his rules, to explain away everything involving the miraculous. The same may be said of Bauer's system of interpretation.

Of the offering up of Isaac by Abraham, he says, "The Godhead could not have required of Abraham so horrible a crime; and there can be no justification, palliation, or excuse for this pretended command of the Divinity." Eichhorn's explanation is thus stated: "Abraham *dreamed* that he must offer up Isaac; and according to the superstition of the times, he regarded it as a divine admonition. He prepared to execute the mandate which his dream had conveyed to him. A lucky accident (probably the rustling of a ram that was entangled in the bushes) hindered it; and this, according to ancient notions, was the voice of the Divinity."

He represents the history of the Mosaic legislation, at Mount Sinai, in a manner equally curious. Moses, according to his view, ascended to the top of Sinai, and built a fire there. Stuart well replies, "How he found wood on this barren rock, or raised it up to the top, Eichhorn does not tell us." Here an unexpected and tremendous thunder-storm occurred. Moses seized the occasion in order to proclaim the laws, which he had composed in his retirement, as the statutes of Jehovah; thus leading the people to believe that Jehovah had conversed with him. Not that he was a deceiver; but he really believed that the occurrence of such a thunder-storm was a sufficient proof of the fact that Jehovah had spoken to him, or sanctioned the work in which he was engaged.

Eichhorn regards the prophecies of the Old Testament as merely *patriotic wishes*, expressed with all the fire and elegance of poetry, for the future prosperity and a future deliverer of the Jewish nation.

C. F. Ammon, professor of theology at Erlangen, is another of this type of interpreters. Expounding the miracle of Christ's walking on the water, he says, "To walk on the sea is not to stand on the waves as if they were solid ground (as Jerome *dreams*), but to walk through the waves so far as the shoals reached, and then to swim." So, also, in regard to the miracle of the loaves and fishes (Matt. xiv. 15), he says that "Jesus probably distributed some loaves and fishes which he had to those who were around him, and thus excited, by his example, others among the multitude, who had provisions, to distribute them in like manner."

- Thiess, another of this school of expounders, in his Commentary on Acts, explains the miraculous effusion of the Spirit on the day of Pentecost (Acts ii.) in the following manner: "It is not uncommon, in those countries, for a violent gust of wind to strike only a particular spot or house. Such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this, and believe the promise of their Master is now to be performed. This enthusiasm spectators assemble to witness; and, instead of preaching as before in Hebrew, each one uses his own native tongue to proclaim his feelings." Thiess represents that the miraculous cure by Peter of the man who was lame from his birth, was accomplished in the following very singular way: "This man was lame only according to report. He never walked any; and so the people believed that he could

not walk. . . . Peter and John, however, being more sagacious, *threatened* him. 'In the name of the Messiah,' said they, 'stand up.' The word *Messiah* had a magical power. He stood up. Now the people saw that he could walk. To prevent the compassion of men from being turned into rage [at his deceit], he betook himself to the most sagacious party, and connected himself with the apostles." The case of Ananias's falling down dead is thus stated by Thiess: "Ananias fell down terrified; but probably he was carried out and buried while still alive."

Heinrich, another expounder of the accommodation school, gives a different explanation of the occurrence in question, viz., that Peter *stabbed* Ananias; "which," he says, "does not at all disagree with the vehement and easily exasperated temper of Peter."

Renan illustrates to what extent interpretation by accommodation may be carried, in his "Apostles;" he is also a remarkable example of one who can present pleasing plausibilities so as to overshadow a multitude of latent absurdities. Speaking of our Lord's resurrection, he says, —

"The little Christian society on that day worked the veritable miracle; they resuscitated Jesus in their hearts by the intense love which they bore towards him. They decided that Jesus had not died. The love of these passionately fond souls was truly stronger than death; and as the characteristic of a passionate love is to be communicated, to light up like a torch a sentiment which resembles it, and is straightway indefinitely propagated, so Jesus, in one sense, at the time of which we are speaking, is already resuscitated.

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Only let a material fact, insignificant of itself, allow the persuasion that his body is no longer here below, and the dogma of the resurrection will be established forever."

But in less than three fourths of a century the utter folly of dealing with the plain statements of revealed truth and Bible history by this method of interpretation dawned upon the German mind; its unreasonableness was seen to be all the more glaring when men began to apply this form of exposition to other works than the Bible. Able opponents arose, who sifted, moderated, and modified the method of accommodation, until it was quite driven from the field, and the plain, simple rules of grammatical interpretation were applied to the Bible as to other books by the far greater part of able German critics and expounders.

The reader scarcely need be told that this same method of interpretation by accommodation has been tried in America. Instead of asking what does the Bible teach, men have said this or that thing must be true, and then fearing to gaze on the plain statements of the Scriptures, and yet not willing to throw the Inspired Word aside, they have proceeded by all sorts of evasive interpretations to break down its plain and obvious meaning.

A clear example of this method is found in Hosea Ballou, the great apostle of those who oppose the orthodox faith, upon the subject in question; he makes the following confession, the meaning of which, to say the least, is unmistakable:—

"Moreover, we feel it to be a duty to state that in room of straining particular passages which speak of

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the punishment of the wicked, so as to favor the idea of unlimited punishment, we should feel justified in restraining any passage, could such be found, which should seem to favor an opinion so dishonorable to God and so revolting to our best feelings."

In speaking of "all sorts of sin," and "all evil doings," he says, "These are the works of the flesh; and there appears no more reason for supposing that the effects of these works are to extend into the immortal state, than for supposing that the effects of wholesome or unwholesome food are to extend to that state."

In the following statement he cuts himself clear from any embarrassment respecting anything the Scriptures may say upon the subject of future punishment: "We know of no passages of Scripture which imply the existence of either sin or punishment in the future state. Could we find any such testimony, *we should then need Scripture proof that such sin and punishment will have an end, in order to be consistent Universalists.*"

If we put these different statements together, applying them to the interpretation of the Bible, we have this curious result: If there is any passage anywhere in the Bible which states or intimates that the effect of any sin extends into the future life, a consistent Universalist would feel at liberty to restrict the meaning of that passage to suit his preconceived notions of universal and immediate salvation after death.

Take another example. Rev. I. D. Williamson, D. D., a faithful disciple of Mr. Ballou, and for some time editor of the Gospel Herald, lays this down as a canon to guide us in Scripture interpretation: —

"Love is the very essence, the life and soul, of the gospel, and *I am prepared to reject any and every doctrine and practice* that is opposed to this all-pervading spirit of love."

But this spirit of love is such according to his view, and we quote his own expression, as to require God to so order that "all the evil passions that distract and torment men on earth shall be left on earth, where they originated," and that "the future life shall be to all a ceaseless blessing."

Uniting these two thoughts, we hear Dr. Williamson saying in substance this: "I am prepared to reject any passage in Scripture which is opposed to the ceaseless happiness of all men at the close of life."

Rev. Asher Moore, author of a work entitled "The Universalist Belief," and a noted oracle among those who oppose the ancient faith of the church, thus announces his position as to interpretation:—

"First principles," he says, "should govern our investigations on every subject; and whatever stands opposed to acknowledged and known truths we may safely decide has no reasonable claims to our confidence and belief." In the next sentence he applies this principle by saying that "we should carefully exclude from our credenda every principle that stands opposed in its nature or tendency to (the attribute of) love." His first principles also lead him to pronounce the vicarious atonement "a mere medley of injustice, a contradiction and an absurdity, preposterous and shocking to all the moral sensibilities of our nature."

In addition to this, his first principles and his view of the attribute of love lead him to make this statement:

"We therefore conclude that the punishment for sins is not in the future, but is in the same state of being where men transgress the law of God." He also significantly asks, "Who can blame a man for disbelieving the Bible when shown that it teaches endless punishment?"

What chance has the Bible for anything like a fair interpretation under the handling of such men? The jury have brought in the verdict before the trial has begun. The man is shot before the sentence of the court-martial is rendered. The trial and the court-martial are farces under such rulings.

Take an additional instance; that of Rev. T. B. Thayer, author of "Facts for the People," and another able advocate of Universalism. While arguing universal salvation as an inference from God being our Father, he closes thus: "One of two things is certain, — if God is the Father of all men, endless misery is false; or, if endless misery is true, God is not the Father of all men, and the Bible is false." Mr. Thayer is bound, therefore, to find universal salvation in the Bible or else bound to pronounce the Bible false.

As an example of accommodation in interpretation among those of the liberal school, we cite Mr. Alger, for certainly the self-complacency with which he handles these matters is either amusing or astonishing, according to the point of view taken. The following is illustrative: —

"We read in the New Testament that the heavens and the earth are reserved unto fire against the day of judgment, when they shall be burned up, and all be made new. It is said that the elements shall melt


with fervent heat, the stars fall, and the sky pass away like a scroll that is rolled together. On these and similar passages is based the belief of Christendom in the destined destruction of the world by fire, and in the scenic judgment of the dead and the living gathered before the visible tribunal of Christ. This belief was once general and intense. It is still common, though more vague and feeble than formerly. In whatever degree it is held, it is a doctrine of terror. I desire, by tracing its origin, and showing how mistaken it is, to help dispel its sway, free men from the further oppression of its fearfulness, and put in its place the just and wholesome authority of the truth. The true doctrine of the divine government of the world, the correct explanation of the course and sequel of history, must be more honorable to God, more useful to men, of better working and omen in the life of society, than any error can be. Let us, then, as far as we are able, displace by the truth the errors prevalent around us in regard to the end of the world and the day of judgment."

Speaking of the second coming of Christ, he says, "Such an error would be incompatible with soundness of mind. For any man, even for him called by an apostle "the man Christ Jesus," to believe that after his death he should reappear, swooping down from heaven, convoyed by squadrons of angels, to collect all men from their graves, and replace the old creation with a new one, would imply a profound disturbance of reason, a monomaniacal fanaticism, if not an actual insanity."

Now notice the points made; we have not yet said what the Bible teaches, nor have we yet said that these writers are wrong in their practical interpretations of

the Bible. We only say this ; that upon such principles of interpretations, which are the necessary outgrowth of this independent attitude towards the Bible, no reliance whatever can be placed. One must keep up a constant warfare with the plain sense of the Bible. Such methods do the greatest possible violence to common sense, and are a fearful strain upon the moral nature. Following such principles of interpretation, one can prove or disprove anything he pleases from the Bible, and equally well from any other book that has ever been written. With such views of the rights of an interpreter, the most inconsistent conclusions imaginable can be reached. We can stretch out one passage to an interminable length, and cut another short off ; we can pull connected sentences apart, and put disconnected sentences together ; in fine, we can do anything we please to carry a point, and bring the Bible to our terms, and make it harmonize with any of our preconceived notions. With such methods of interpretation we can scarcely expect anything save a reckless mutilation of inspired truth, almost beyond recognition.

Upon examination, we shall find our expectations fully realized as to the doctrine under review. Take, for an illustration, the parable of the sower. This is one of the few parables of which Christ gives us an authoritative interpretation. Compare for a moment our Lord's interpretation with that given by Rev. Thomas Whittemore, author of "The Plain Guide to Universalism," and for many years editor of the "Trumpet." We are safe in saying that he is one of the most accredited and one of the ablest interpreters of the Universalist faith.



Christ said, the "enemy is the devil ;" but Mr. Whittemore says " it is a perverse and wicked spirit, opposed to the spirit of Christ." " The harvest is the end of the world," said Christ. But Mr. Whittemore says " it is the end of the Mosaic age." " The reapers are the angels," said Christ. But Mr. Whittemore says " the angels mean the Roman armies, which God sent to destroy his rebellious people, the Jews." " They shall gather out of his kingdom all things that offend, and them which do iniquity," said Christ. " This means the Jews," says Mr. Whittemore. Christ says, " They shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth." This is confined to " the city of Jerusalem," says Mr. Whittemore. " The righteous shall shine forth as the sun in the kingdom of their Father," said Christ. " It is the comparative earthly felicity of Christians," says Mr. Whittemore, " after the Jews were destroyed." " Such felicity, doubtless, as they experienced when John was banished to Patmos under Domitian, and they were put to the rack under Trajan, and became the sport of wild beasts in the Colosseum under Hadrian and Aurelius." *

Another illustration of the faithful application of the foregoing principles of interpretation by accommodation is found in certain comments upon Rev. xxi., by Mr. Whittemore. Verses first to fourth, inclusive, read thus : —

" And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of

* Bartlett.

heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, 'Behold; the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.'"

Mr. Whittemore expounds this passage as descriptive of the ultimate blessedness of all men in heaven.

These, notice, are verses first and fourth; but verses seventh and eighth read thus:—

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

There is nothing, not a shadow, to justify a change in the reference, and yet Mr. Whittemore coolly refers these verses to the destruction of Jerusalem.

These, notice, are verses seventh and eighth; but verses tenth and eleventh, of the same chapter, read thus:—

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

There is nothing, not a hint, to show any change of connection or relation ; still Mr. Whittemore makes a perfectly reckless venture, and refers these verses to the state of future blessedness.

Thus in the same book of the Bible, in the same chapter, in contiguous verses, this accredited commentator in the same breath refers the same descriptive passage to both the destruction of Jerusalem and the future glory of the saints, and does this in defiance of all correct principles of interpretation, simply to make the Bible conform to his preconceived notions of universal salvation. We politely, yet positively, assert that one has no right (that is a mild putting of the case) to resort to such methods of interpretation ; either should Mr. Whittemore accept the Bible and interpret it as he interprets other books, or else he should throw it away ; any other course, as it seems to us, is inconsistent and ridiculous.*

* This attempt to refer well nigh every passage relating to future judgment and punishment to the destruction of Jerusalem is characteristic. Rev. Mr. George's reply to Mr. Balfour is in point : " Mr. Balfour enters into a labored Greek criticism, in his essays to make this passage (Acts xvii. 30, 31) mean that Christ is about to rule the Roman empire. But where do we find the fulfilment of this prediction? Did Christ ever rule the Roman empire? Are we pointed to the reign of Constantine? We deny that, in the sense in which Christ governs, he governed the Roman empire then. His ' kingdom is not of this world.' But admitting that he did govern the Roman empire in the time of Constantine, his reign did not commence till A. D. 313, so that Mr. Balfour's *about to rule* did not take place till *about* three hundred years after the declaration was made. What influence could that day exert upon the Greeks at Athens to move them to repentance? And how absurd the thought that Paul took this blind method

It is fair at this point for the reader to ask, and for us to answer, this question : What principles of inter-

to teach the Grecian philosophers that God had appointed a gospel day which was nearly three hundred years in the future, in which Christ should rule the Roman empire." Mr. George is likewise happy in putting the case thus : " Universalists have repeatedly told us that the destruction of Jerusalem was a judgment upon the Jewish nation for rejecting the Messiah, and of course was not a judgment on the Gentiles. It comes to this, then : The apostle sits down, twelve years before the destruction of Jerusalem, and writes to a church composed chiefly of Gentiles, nine hundred miles from Jerusalem, as follows : ' For we (Paul, the Christians at Corinth, and others) must all appear before the destruction of Jerusalem by the Romans, that every one may receive the things in body according to that he hath done, whether good or bad.' Did *every one* of the *church* at Corinth, mostly Gentiles, and nine hundred miles distant, appear at Jerusalem, and there receive in body according to that they had done? Many of their bodies were mouldering in the dust long before that event. Was Paul there (he says '*we* must all,' &c.) to receive in his body? He died under Nero, four years before. Again, if we may credit the authors Universalists quote, no Christian appeared before Jerusalem's destruction, but fled from the place at the *signs* of the approaching danger." All the more inconsistent do such interpretations appear when bearing in mind that some of the many places where Christian churches were located were distant from Jerusalem about as follows : Rome, 1550 miles ; Corinth, 900 ; Galatia, 600 ; Ephesus, 650 ; Philippi, 950 ; Colosse, 550 ; Thessalonica, 1000. It should also be stated that Universalists themselves, to serve other purposes, frequently quote Eusebius, to show that Christians fled from Jerusalem at the signs of approaching danger, and thus escaped " to Pella and other places beyond the River Jordan." This could hardly be called a gathering at Jerusalem.

pretation should we follow while expounding the Bible? We reply, in general, Such principles as one usually and naturally applies to any other book. We appeal to any unprejudiced reader if we can well and rightly do otherwise? Any other course will find us in the realm of assertion and speculation. It is easy to assert and easy to speculate; but correctness and safety depend upon making both assertion and speculation conform to revelation. "Look in the sky to find the moon, not in the pool," says the Persian proverb.

Any other course will likewise lead to perversion. And it is well to bear in mind that no revelation can be given which the ingenuity of the human mind cannot misconstrue so as to make it seem to teach the exact opposite of what is taught. Such is the imperfection of human nature and human speech.

But more explicitly we suggest the canon proposed by Professor Stuart to Dr. Channing in their discussion of the doctrine of the Trinity, as one altogether satisfactory to every candid inquirer; it is the following:—

"The claims of the Bible to be authoritative once being admitted, the simple question is, What does it teach? Of any particular passage we have only to ask, What idea did the original writer mean to convey? When this is ascertained by the legitimate rules of interpretation, it is authoritative. It is *orthodoxy* in the highest and best sense of the word; and everything which differs from it, which modifies it, which fritters its meaning away, is *heterodoxy*, is *heresy*, to whatever name or party it is attached."

Dr. Campbell gives us the following rule, which we think every fair-minded person will also accept as incontrovertible:—

“Every word,” he says, “not specially explained or defined in a particular sense by any standard writer of any particular age and country, is to be taken in the current or commonly received signification of that country and age in which the writer lived and wrote.”

This rule has all the more force from the consideration that it is impossible to point out one solitary place where there is the least hint that the apostles employed the terms they used, in a *peculiar* or “a theological sense.”

The evangelists, and likewise our Lord, in their speech and letters, used the language of the Roman world. It has been well remarked, that “they had no hand in forming or moulding this language. It was already provided for them, to be the vehicle of their thoughts. They made no claim to alter the world’s tongue, but to alter the faith of the world through the medium of that tongue which the world used and understood when they were children, learning the meaning of its words from their elders. The ordinary Greek Lexicon is, therefore, the true guide to the Greek of the New Testament. It is only where an idea new to the human mind is brought before it that we have a right to look for a new or modified phrase, whose sense is to be stamped upon it by the teachers of the novel truth. But neither a future life, nor a final judgment, nor a punishment to come, were ideas novel to man. Heathen poetry and prose perpetually discussed them before the preaching of the gospel.”

The apostle Peter likewise suggests a correct principle of interpretation: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed

as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." * We have set before us in this passage the importance of giving to the divine Word impartial interpretations and constructions; we are required to yield ourselves implicitly to its obvious instructions, and obey its commands, until the spell of our earthly night is broken, and the everlasting day dawns upon us.

Nothing is plainer than the course we are now bound in all fairness to pursue. Rejecting those false principles of interpretation employed by the radical schools in either Germany, France, or America, and adopting those which have been the guide of the ablest expounders, ancient and modern, and such as we use when interpreting other literature, we are prepared to turn to the pages of the Bible, and whatever be the consequences, we ought to be honest with ourselves, and give a patient hearing and a fair and perfectly natural interpretation of revealed truth.

In pursuing this course, we begin at the foundation of the question at issue, and use the argument of gradual approach.

We presume few will deny, at the outstart, that the Bible teaches that there are sinners in this world; and that God uses fearful threats against them, and that he fulfils his threats so far as this life is concerned.

* 2 Peter i. 19, 20.

That the Lord Jehovah hates some things no one can question who reads the following passages : —

“These six things doth the Lord hate : yea, seven are an abomination unto him : A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren.” *

“Every one that is proud in heart is an abomination to the Lord : though hand join in hand, he shall not be unpunished.” †

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” ‡

In the following passages may be heard the expression of God’s hatred of sin and the thunders of his threatenings against those that do iniquity : —

“For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh ; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people ; for he will avenge the blood of his servants, and will render vengeance to his adversaries.” §

* Prov. vi. 16-19.

† Prov. xvi. 5. See also chap. iii. 32-34.

‡ Rom. i. 18.

§ Deut. xxxii. 40-43.

Other passages from the Pentateuch are no less forcible :
“And if ye walk contrary unto me, and will not hearken unto

In the Psalms and Proverbs we have the following forcible passages threatening the destruction of the wicked:—

me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your highways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy." (Lev. xxvi. 21-25.)

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings, whereby thou hast forsaken me. . . . The Lord shall smite thee with madness, and blindness, and astonishment of heart. . . . And it shall come to pass, that as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it: And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou

"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." *

"Thou shalt destroy them that speak lies." †

"Thy hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." ‡

"But the transgressors shall be destroyed together: the end of the wicked shall be cut off." §

"Why boasteth thou thyself in mischief, O mighty man? The goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Selah. They

shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." — Deut. xxviii. 15–20, 28, 63–68.

See, also, Ex. xxii. 9, 10; Deut. ix. 8–22.

* Ps. xi. 6. † Ps. v. 6. ‡ Ps. xxi. 8, 9. § Ps. xxxvii. 38.

lovest all-devouring words, O thou deceitful tongue. God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah." *

"When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed forever." †

"Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." ‡

"Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded." §

How startling are the following representations, taken from the prophets!

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. . . . Draw near, O ye nations and hear! For the wrath of Jehovah is kindled against the nations, and he hath given up their armies

* Ps. lii. 1-5. † Ps. xcii. 7. ‡ Prov. i. 24-27.

§ Prov. xiii. 13. See, also, Ps. xvii. 14, 15, xxxiv. 15, 16, 19-21, xxxvii. 10, 18, 20, 37, 38, lxxiii. 17, etc., xcii. 7-9, xciv. 23, cxxxix. 19, cxlv. 20; Prov. x. 28, xi. 1-8, xii. 21, xiv. 32, i. 24-31, x. 7.

to slaughter. The stench of their carcasses shall ascend, and the mountains shall melt with their blood. And all the hosts of heaven shall melt away; and all their host shall fall down, as the blighted fruit from the fig tree. For my sword shall rush drunk from heaven: behold, upon Edom shall it descend. For it is a day of vengeance from Jehovah. Her streams shall be turned into pitch, and her dust into brimstone, and her whole land shall become burning pitch. It shall lie waste forever, and none shall pass through it. The pelican and the hedgehog shall possess it; the heron and the raven shall dwell in it." *

Kindred judgments are threatened against God's peculiar people when they lapse into wickedness and idolatry. "Jehovah appeareth as a hostile witness, the Lord from his holy place. Behold, Jehovah cometh forth from his dwelling-place, and advanceth on the high places of the earth. The mountains melt under him, and the valleys cleave asunder like wax before the fire. For the sin of the house of Israel is all this." †

In summing up the results of these hasty researches in the Old Testament, one cannot fail of being deeply impressed by the expressions of divine displeasure against sin and the one committing the sin.

In the books of Moses, in the prophecies of Isaiah, Jeremiah, and Ezekiel, likewise in the minor prophets, Hosea, Joel, Amos, Jonah, Micah, and Malachi, everywhere we are met by terrible and startling denunciations. We are told that the wicked shall be dashed in pieces like a potter's vessel; they shall be like the

* Isaiah.

† Mic. i. 4. See, also, Is. i. 10-28, xxviii. 16, etc., lxiii. 1-6.

beasts that perish ; like a whirlwind that passeth away ; like a waterless garden scorched by an eastern sun ; like garments consumed by the moth. They shall consume like the fat of lambs in the fire ; consume like smoke ; melt like wax ; burn like tow ; consume like thorns ; vanish away like exhausted waters. The wicked are said to be " cursed children," " cursed with a curse," " accursed." God is said to come out against them " in wrath," with " fiery indignation," and in " wrath without mixture." In a word, the reward of the wicked is presented in every possible light ; figure is piled upon figure, illustration follows illustration, until no room is left for doubt as to the frightful condition in which are placed the impenitent enemies of God.*

* The following are some of the many additional passages and illustrations that might be adduced. It is said of sinners that they shall not live forever, Is. lv. 3 ; Ezek. xviii. 23 ; Deut. xxx. 19, 20 : that they shall die, Ezek. iii. 18, xxxiii. 19, xviii. 4, 20, 24, 26, 31, 32 : that they shall perish, Job xx. 4-7 ; Ps. xcii. 9, xlix. 20, lxxiii. 27 ; Prov. xix. 9 ; Ps. xxxvii. 20, ii. 10-12 : that they shall be cut off, Ps. liv. 4, 5, xxxvii. 9, 22, 28, 34, 38, xciv. 23 ; Nahum i. 15 ; Prov. ii. 21, 22 : that they shall be destroyed, Job xxi. 29, 30, xxxi. 2, 3 ; Ps. cxlv. 20 ; Rom. ix. 22 ; Ps. lv. 23, v. 6 ; Prov. xvi. 18, xiii. 13 ; Is. i. 28 ; Prov. xiii. 20, xxix. 1 ; Ps. cxliv. 6, xcii. 7, xxxvii. 38 ; 1 Tim. vi. 9 ; Ps. lxxiii. 3, 17, 18 ; 2 Thess. i. 9, 10 ; Prov. i. 27 : that they shall be consumed, Zeph. i. 1-4 ; Ps. xxxvii. 20 ; Is. i. 28, lxvi. 16, 17 ; Ps. lix. 13, lxxi. 13 ; Is. xxix. 18-20 ; Ps. civ. 35 : and that they shall be as though they had not been, Ps. lviii. 7-11 ; Is. xxix. 20, xl. 23 ; Ps. xxxvii. 10 ; Obad. 15, 16. If additional evidence is needed, we have merely to turn to the Concordance, under the words " woe" and " cursed."

At this point it is customary for the advocate of future punishment to be met with the reply, that these passages merely indicate the tone of the Old Testament dispensation, and are contrary to the spirit of the New Testament. But supposing this is to some extent the case; these expressions and representations of God's indignation against iniquity are in the Bible, and must be accepted as meaning something; or, if rejected, we must reject with them the Old Testament, for they are woven into it, warp and weft.

Without stopping to argue this case at length, however, let us turn to the New Testament, and ascertain whether it abrogates, or sanctions and confirms, these representations of the Old.

The first preacher under the new dispensation was John the Baptist. Alluding to the expected Messiah, whose forerunner he was, he declared that his "fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable." *

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." †

* Luke iii. 17.

† Matt. iii. 7-10.

Among the writings of Paul we find the following expressions, in harmony with the spirit of the patriarchs and prophets:—

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” *

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction.” †

“Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” ‡

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.” §

In addition to these instances, Paul in eight different places speaks of the wicked as destined to perish. Death is used to express their destiny seven times.

* Rom. i. 18.

† Phil. iii. 18, 19.

‡ Gal. v. 19-21.

§ Eph. v. 3-6.

Nine times they are spoken of as being destroyed, once as devoured by fire, and once as burned.

The list of passages could be extended to almost any length, but we must abbreviate. We find that the end of the wicked is variously compared to fish cast away to corruption; to a house thrown down to its foundations; to the destruction of the old world by water; to the devastation of the cities of the Plains by fire, and to the death and destruction of natural brute beasts. They are represented as wood cast into quenchless flame; are compared to chaff burnt up; to tares consumed; to a dry branch reduced to ashes.*

Are not these examples, selected from objects common to our eyesight and open to inspection, sufficient to convince every candid reader that God hates sin and will punish the sinner?

It is sometimes replied to all this, however, that these were the words of the apostles, and that they were fallible men, blinded by prejudice, often mistaking the true spirit of the gospel.

But supposing they were fallible men; their writings nevertheless constitute the New Testament; and are we to reject this also? No, it is replied, but we should qualify all the apostles say by the spirit of our Lord and Saviour. By way of argument, we are willing to do this. Let us turn, therefore, to the words of the Great Teacher himself.

In general, we claim that our Lord has set all these matters before us clearly and in a great variety of ways. He draws a clear distinction between the righteous

* Matt. xiii. 48; Luke vi. 49, xvii. 27-29; 2 Pet. ii. 12; Matt. iii. 10-12, xiii. 30; John xv. 6.

and the wicked in the parable of the Great Day, representing the one by sheep, the other by goats.* The same distinction is brought out in the parable of the tares.† Still again we see the same truth represented in the parable of the net and the fishes. ‡ Very striking is the distinction between those who have his spirit and those who have it not, brought out in the High Priestly Prayer: —

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . Neither pray I for these alone; but for them also which shall believe on me through their word.” §

How vividly, too, are the contrasts between the faithful and the unfaithful, disclosed in the following representation! —

“Ye are the salt of the earth,” that saves it from putrefaction; but if the salt is worthless, then it is “to be cast out and trodden under foot of men.” || “Ye are the light of the world,” dissipating its darkness, but if that light becomes darkness, then “how great is that darkness!” ** “Ye are the branches,” that bear the fruit; but if severed from the vine, the branches are then “cast forth, and men gather them into the fire to be burned.” †† “Ye are servants,” to gather in God’s children; but if unprofitable, then is the servant himself to be cast “into outer darkness; there shall be weeping and gnashing of teeth.” ‡‡

Some of the declarations of our Lord against transgressors are terribly emphatic and appalling.

* Matt. xxv. 31, &c.

† Matt. xiii. 47, &c.

‡ Matt. v. 13.

†† John xv. 5, 6.

† Matt. xiii. 24-36.

§ John xvii. 9, 20.

** Matt. v. 14, vi. 23.

‡‡ Matt. xxv. 14-30.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” *

“But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it and by all things thereon. And whoso shall swear by the temple, sweareth by it and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise,

* Mark xvi. 15, 16.

and cumin, and have omitted the weightier matters of the law — judgment, mercy, and faith : these ought ye to have done, and not to leave the other undone Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee ! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? Wherefore, behold, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city ; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple

and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."*

Let us pause for a moment and ascertain, if possible, how far we are from establishing the proposition with which we started. We have found that the threatenings of Jehovah were employed by Enoch,† by Noah, ‡ by Moses (see especially his valedictory address), by the later line of Jewish prophets, and by all the New Testament writers; but we find their culmination, their full intensity, in the words of the Lord Jesus himself: how, then, is it possible for us to conclude otherwise than that there are sinners in this world? and how, by any reasonable method of exposition, can it otherwise appear than that God is such a being that he can consistently hate impenitent sinners, and also threaten them with fearful maledictions?

There are a few, however, who dare reply, that this language of denunciation is only the extravagance of Oriental expression, and that the Deity does not really mean what is said, and has no thought of fulfilling his threatenings. §

* Matt. xxiii. 13-38. † Jude 14, 15. ‡ 2 Peter. ii. 5.

§ Joel Parker, in his lectures on Universalism, shows the absurdity of the Universalist treatment of the terms "accursed," "cursed with a curse," "cursed children," &c., &c:

"Can any sober man imagine that these terms are used to signify fatherly correction? Would it be proper to call the

Granting that these are Oriental expressions, they certainly mean something, and something fearful!

Looking, however, at a few pages in history, we cannot fail of being convinced that God not only threatens,

wise and wholesome discipline of parents a curse, and fiery indignation, and wrath without mixture? Do any of you ever use such terms in setting forth the discipline to which you are compelled to resort in your families? 'Very difficult and trying duties have devolved on me of late; I have been under the necessity of cursing my eldest son, and pouring out upon him wrath without mixture: I have also made my daughter an anathema, and have come out against her in great fury and with fiery indignation — they are cursèd children.'

Dr. Thompson, in his *Love and Penalty*, speaking of the following passages, "He that believeth not the Son shall not see life, but the wrath of God abideth on him (John iii. 36); "He that believeth not shall be damned" (Mark xvi. 16); "Whosoever is not found written in the book of life shall be cast into the lake of fire" (Rev. xx. 14), puts the case forcibly: —

"Does a wise and kind father get up bugbears to frighten his children? Will he take them out in the dark night and shake them over a pit, either to terrify them into obedience, or to satisfy them that though he is so strong, and could destroy them if he would, yet he loves them too well to do it? We think it good ground for dismissing a child's nurse, if she excites his imagination with idle threats and fears. And will parental love thus trifle with a child? Will a wise and kind father govern his household upon such a system? And will the Father of all mercies daily mock the fears of his children with words of threatening and images of terror?"

Professor Bartlett, in his lectures on Universalism, thus forcibly replies to Mr. Whittemore's treatment of these passages: —

"Almost the crowning absurdity of all is the statement put forth, not only by this writer, but in some form by all the writers of the system, that the inflictions of these fearful

but also fulfils his threats. We hear him saying to our first parents, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day

threatenings are but the 'wise, necessary, salutary ministrations of a father's kindness;' expressions of 'tenderness and love' towards those on whom they are inflicted. Think of the combination thus: 'O cursed children, which have forsaken the right way, I will pour out my fury upon you; I will take vengeance in flaming fire on you. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? I will render to you indignation and wrath, tribulation and anguish, with everlasting destruction from my presence and the glory of my power; I will cast you into the lake of fire, and the smoke of your torment shall ascend up forever and ever; and you shall never have forgiveness; and I will do all this unto you, O children of wrath, as an expression of a father's tenderness and love for you.' Can anything be more horribly absurd? Does it not make one shudder to hear such delirious assertions?"

The distinction between this language and that used with reference to the chastisement of the true children of God is well stated by Dr. Parker: —

"But while such language is used in regard to the manner in which God treats one class of men, the Scriptures employ widely different terms in respect to another class. Thus, in Heb. xiii. 5-9, 'Ye have forgotten the exhortation which speaketh to you as unto children: My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards, and not sons.' Again in the Psalms, 'Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.' These

that thou eatest thereof thou shalt surely die."* The death here threatened is immediate; the infinitive absolute before the finite verb expresses what is certain and actual. But that it is moral or spiritual death, rather than physical, better harmonizes with the biblical conception of death.† Such is its primary biblical idea — a death that seizes upon the soul-life, and then fastens upon the physical organism, resulting at length in the cessation of all its functions. ‡

This definition of the word *death* is in perfect keeping with the sentence which, upon the same day, was pronounced against the henceforth unhappy father and mother of the race: —

passages show that a salutary discipline is restricted to a certain class, and not applied as the sole punishment of the wicked. Indeed, God often speaks of chastising that class of men which, by way of distinction, is denominated the children of God. They are told that their afflictions shall work out for them a far more exceeding and eternal weight of glory; and that tribulation worketh patience, patience experience, and experience hope. But whoever thought of damnation's working out an eternal weight of glory?"

* Gen. ii. 16, 17.

† See Gen. xxviii. 13; Ex. iii. 6; Ezek. iii. 19; Matt. x. 39, xxii. 32; John viii. 51, xi. 26; Rom. vi. 23, viii. 13; James i. 15, v. 20; Rev. xx. 6, xxi. 8.

‡ In vain is it attempted to set aside the difficulty, either by the rendering *to become mortal* (Targum, Symmachus, Hieronymus, and others), or by making it that introduction of pain and sorrow into life which goes before death in our conception of it (Calvin, Gerhard, and others). Still less, indeed, can we think of a physical death penalty to be positively inflicted (Batav, Tuch, Ewald, and others). We must rather take the primary biblical sense as the basis of our exposition. See also Lange, in place.

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” *

That this sentence has received literal fulfilment no one doubts. The trail of spiritual death, through all the ages, ending in physical death, is seen upon every page of human history.

The following threatenings were uttered against the chosen people by the prophet Jeremiah:—

“But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so

* Gen. iii. 16-19.

are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? . . . But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places: for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter; for they shall bury in Tophet, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of

Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate." *

In the same vein are the denunciations and threatenings of Ezekiel's prophecy:—

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. . . . And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them. Thus saith the Lord God: Smite with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of

* Jer. v. 23-31, vii. 28-34.

the pestilence: and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them. Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord." *

These are but specimens found throughout the pages of prophecy. The chosen people sinned. God was offended with their sins, and threatened punishment; and in proof of the fact that God executes what he threatens, we have before us the entire field of Jewish history.

But more than this, even; we shall find that the signal expressions of the divine displeasure against Cain; †

* Ezek. ii. 1-6, vi. 10-14. See also Ezek. xiv.

† "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground,

against the antediluvians; * against the cities of the plain; † against the rebellion of Korah; ‡ against the

it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear." (Gen. iv. 6-13.)

* "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." (Gen. vi. 5-8.)

† "The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." (Gen. xix. 23-28.)

‡ "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave

sons of Eli ; * against David in the midst of his transgression ; † against the degeneracy of Solomon ; ‡ against Saul and Ahab, against Jezebel and Joram, prove themselves types of God's threatened judgments and the execution of his retributive justice against all, in all ages, who, with uplifted hand, violate the commands of Jehovah.

Ought we not, therefore, to admit — nay, in view of all these facts, are we not compelled to admit — that no such construction can be put upon the teachings of the Scriptures as affords escape from the proposition with which we started, namely, that there are sinners in this world who are hateful to God, and that he uses fearful threatenings against them? Must we not, with the historic teachings of the Scriptures before us, also admit that the language of the Bible is not so Oriental as to allow us to fritter away its obvious meaning, and that God's fatherhood is not such as to prevent the execution of these terrific threatenings to the letter, item for item?

We are now prepared for a second proposition, which grows out of the first, but which is also supported upon an entirely independent basis. It may be stated thus: the Bible clearly shows that God's threatenings against the sinner are not confined to this life, but extend over

asunder that was under them. And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation." (Num. xvi. 28-33.)

* See 1 Sam. ii. and iv.

† See 2 Sam. xi. 27.

‡ See 1 Kings xi. 11, &c.

into the life to come, and that the punishments there to be inflicted may properly be termed *hell torments*.

Our present purpose is not to enter into a critical examination of the words Tartarus, Hades, Gehenna, Sheol, or any other specific word; these explanations will be reached in due time. We merely say at this point, that the ancients believed in future punishments, and employed certain words to express the place where these punishments were to be inflicted; the Bible writers also employed these words, and employed them because, in popular usage, they represented the place of future torment; and it is likewise worthy of remark that they are the only words used for that distinctive purpose. We may also add, that if these Bible writers had meant a future Paradise for the ungodly, they could have used the words Paradise, New Jerusalem, Heaven, and the like, which were the words in use to denote the intermediate state, and final home of the blessed, instead of using so frequently that terrible word, of the most loathsome associations, so often translated Hell, Gehenna.*

While we would not insist that the Old Testament very clearly discloses the future life, still we venture the assertion, that it as clearly and as frequently teaches the future and endless fate of the wicked, as it does the future and endless bliss of the righteous. The following passages may be noted as examples:—

* “Vilou,” “Rakia,” “Shehakim,” “Zebal,” “Maon,” “Makon,” “Aráboth,” “Olams,” “Rakea,” “Shamim,” “Marom,” “Sharkom,” “Ouranous,” “Olympus,” “Cælum,” “Velum,” “Expansum,” “Habita-celum,” &c., &c., are words that might have been employed by the Bible writers, had they meant blessedness instead of misery for the impenitent dead.

“Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.” *

“When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever.” †

“The fear of the Lord longeth days; but the years of the wicked shall be shortened. The hope of the righteous shall be gladness; but the expectation of the wicked shall perish. The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity.” ‡

“Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe, unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.” §

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” ||

“For behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings.” **

Turning to the New Testament, we are met at every step, and in almost every connection, by the teachings of the apostles concerning the future punishment

* Job xxi. 29, 30. † Psalm xcii. 7. ‡ Prov. x. 27-29.
§ Isa. iii. 10, 11. || Dan. xii. 2. ** Mal. iv. 1, 2.

of sinners. The epistles would hardly hold together if this element were taken out. Notice the following, as representative passages :—

“ Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile.” *

“ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” †

“ Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting.” ‡

“ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus

* Rom. ii. 4-9. † 1 Cor. vi. 9, 10. ‡ Gal. vi. 7, 8.

shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." *

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." †

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and have counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me, I will rec-

* 2 Thess. i. 6-9.

† Heb. vi. 4-8.

ompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." *

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." †

"The third angel followed, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." ‡

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." §

"Blessed and holy is he that hath part in the first

* Heb. x. 26-31.

† 2 Pet. ii. 17.

‡ Rev. xiv. 9-11.

§ Jude 5-8.

resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." *

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." †

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." ‡

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed

* Rev. xx. 6-9.

† Rev. xxi. 7, 8.

‡ Rev. xxi. 27.

are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." *

It is sometimes claimed that Paul is an advocate of universal salvation after death. That we find in his writings "eternal salvation unto all them that obey," and that Christ is a Saviour of "all them that believe," there can be no question; but that he is an advocate of any other kind of universal salvation we cannot do otherwise than firmly deny, and in support simply refer to his epistles, and the passages already cited.† Or place the matter in another form:—

Paul, in his epistles, speaks of, or alludes to, the destiny of the wicked at least *twenty-five times*. Certainly he did not forget this subject. Twenty-five distinct statements with regard to the destiny of the impenitent are sufficient to give us a correct idea of the subject. But he does not in a single instance declare that any, who remain impenitent through this life, shall be *eternally saved*. How presumptuous, therefore, the plea that he is an advocate of universal salvation!

From the apostles we turn to the teachings of our Lord, and find that they too are full of the doctrine of future punishment. Even his sublimest teachings are so presented as to have some important, almost vital relation to, or connection with, this subject. Much that he says would be meaningless, did not this truth lie at the foundation, or stand in the fearful background of his doctrine

* Rev. xxii. 11-15.

† Appendix A.

and life-work. Notice first, that he everywhere carefully restricts an eternal life of blessedness to the righteous. The following passages are representative : —

“For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” *

“And said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” †

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” ‡

He also, with equal clearness, points out the utter ruin that will overtake the ungodly at some time and place in the future. Passages illustrating this thought are the following : —

“Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” §

“Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

* Matt. v. 20.

† Matt. xviii. 3.

‡ John iii. 14, 15.

§ Matt. vii. 13, 14.

And then will I profess unto them, I never knew you ; depart from me, ye that work iniquity ?" *

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be out cast out into outer darkness : there shall be weeping and gnashing of teeth." †

"And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell." †

"Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth." §

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the

* Matt. vii. 20-23.

† Matt. viii. 11, 12.

‡ Matt. x. 28.

§ Matt. xiii. 36-42.

bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." *

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." †

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." ‡

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." §

Reading passages like these, there is but one conclusion to which any unbiassed person can come. It was in view of these plain statements of Christ, that a noted infidel, whom a Universalist preacher was attempt-

* Matt. xiii. 47-50.

† Mark xvi. 15, 16.

‡ Luke xiii. 23-28.

§ John iii. 36.

ing to persuade to receive the Bible, by explaining away its threatenings, after listening patiently for a while, at length broke in thus: "It is of no use to talk in this way; the Bible is full of hell, and everybody knows it."

How any one can fail to see that these passages carry punishment, in all its magnitude and terrible perfection, beyond the day of judgment, is a mystery. How great and dire must be that punishment which requires expressions, symbols, and figures so crowded with terror! "Furnace of fire," "brimstone and fire," "blackness of darkness," "tormented day and night," "weeping, and wailing, and gnashing of teeth," are figures (if figures) which pass to the limits of human imagination, and are forceless unless they stand as representations of sufferings which at least equal the limits of human endurance.

From what has now been said, it is clear that the Scriptures, under anything like a candid interpretation, teach that God threatens punishment to impenitent sinners in this life, and likewise in the life to come, and also in a place somewhere outside of heaven. And if he is such a being as to fulfil his threatenings which have relation to temporal and earthly things (which he most certainly has done), then is there the shadow of a reason for the supposition that he will not fulfil his threatenings that have relation to eternal and spiritual things?

This brings us to the third and last general proposition, namely: the Scriptures, interpreted as we interpret other literature, leave no room for doubt that God utters threats, not only against impenitent sinners in

this life, and also in the life to come, but likewise threatens to punish finally impenitent sinners time and world without end.

We may at this point very properly call attention to two or three words which are of vital relation to the proposition before us. While the Hebrew word *olam*, translated "*everlasting*," sometimes denotes duration less than absolute eternity, it should be borne in mind, that it always denotes the longest duration of which its subject is capable.*

* The following are instances in which the Hebrew term for "everlasting" designates something less than absolute eternity — "everlasting hills." Gen. xlix. 25, &c. But "everlasting hills" are those which will continue to the end of the world. Hab. iii. 6, is a striking illustration, as it has the double meaning of temporal and endless. "He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." "He shall serve forever;" that is, during the longest period of which he is capable, his whole life. Hannah devoted Samuel to the Lord "forever;" he was never to return to private life. "An ordinance forever" is one which lasts through the longest possible time; that is, the whole dispensation of which it is a part. Such instances, which are but few in number, do not militate against the scores of instances in which *olam* signifies absolute eternity; and this is the original and proper sense of the term.

The same usage is found in the New Testament. "Now unto him who is of power to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret *since the world began* (*chronois aioniois*), but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the *everlasting God* (*aionion Theou*), made

Again, the Greek adjective *αιωνιος*, translated "*everlasting*," is used sixty-six times; twice in relation to God and his glory; fifty-one times concerning the happiness of the righteous; six times of miscellaneous subjects, but with the plain signification "endless;" and seven times concerning future punishment.

The phrase *εις τον αιωνα*, translated "forever," uniformly denotes "endless duration," and is employed sixty-one times, six of which relate to future punishment.

The expression *εις τουσαιωνας τον αιωνα*, translated "forever and ever," is found twenty-two times in the New Testament. In eight instances out of this number it expresses the duration of the ascriptions of glory and honor, praise and dominion, to Jehovah. It is used fourteen times in the book of Revelation; twice to express the duration of the kingdom of Christ;

known unto all nations for the obedience of faith; to God only wise, be glory forever (*eis tous aionas*). Rom. xvi. 25-27.

It is well to bear in mind that the word *αιων*, is not derived, as Dr. Clark (quoting Aristotle) asserts, from *αι*, *always*, and *ων*, existing; *ων* is but the noun termination added to *αι*. This noun termination is equivalent to the Latin termination *um*; the Latin *ævum*, therefore, is (with a digamma inserted) the same word as *αιων*. The Latin word *ævum* is the same as our word *ever*. Hence the Greek *εις αιωνα* is precisely *forever*. By adding the adjective termination *ernus* to *αι*, we have (inserting a strengthening *t*) *æternus*, eternal. *Αἰών*, *ever*, and *eternal*, are, consequently, etymological equivalents.

See Stuart's Essays on Future Punishment, Hahn's Greek Testament, Hopkins's Sermons, and Whedon's Com.

three times to express the endless duration of the power, glory, and dominion of God; six times it is used to express the endless existence and life of God; and in the remaining three instances it is employed in those passages which express the duration of the punishment of the wicked.

The misuse of these words by those who are bent, at any cost of candor and reason, upon limiting the duration of future punishment, is, we think, more remarkable and persistent than anything else to be found in literature. The words have to be emptied completely of their ordinary meaning before they will subserve the purpose sought; not only this, but the duration of the bliss of the redeemed has also to be imperilled, as St. Gregory long ago declared:—

“If that be false which God threatens (*eternal* punishment), then that which he promises (*eternal* life) is false also.”*

* Speaking of the terms in question, Stuart puts the case thus: “If, then, the words *aion* and *aionios* are applied sixty times (which is the fact) in the New Testament to designate the *continuance* of the future happiness of the righteous, and some twelve times to designate the *continuance* of the future misery of the wicked, by what principles of interpreting language does it become possible for us to avoid the conclusion that *aion* and *aionios* have the same sense in both cases?” Again he says, “The result seems to me to be plain, and philologically and exegetically certain. It is this: either the declarations of the Scriptures do not establish the facts that God, and his glory, and praise, and happiness, are *endless*, nor that the happiness of the righteous in a future world is *endless*; or else they establish the fact that the punishment of the wicked is *endless*. The whole stand or fall together. There can, from the very nature of antithesis, be no room

And yet we are compelled to meet over and over again these strained and reckless interpretations.

With such facts bearing upon the terms "everlasting," "forever," and "forever and ever" before us, we turn again to the Scriptures. And for the purpose of limiting our range and concentrating our thought, we will set all the other scriptures aside, confining attention solely to the words spoken by our Saviour; for certainly, if we cannot rely upon his words as final respecting the endless duration of punishment, we can rely upon nothing.*

The manner in which he alludes to endless punishment, it is worthy of note, is solemn and striking. It is always done with the greatest composure. He qualifies nothing. In no instance does he speak as though there was any chance for doubt respecting it. There is no personal vindictiveness, no hardness, and

for rational doubt here in what manner we should interpret the declarations of the sacred writers. **WE MUST EITHER ADMIT THE ENDLESS MISERY OF HELL, OR GIVE UP THE ENDLESS HAPPINESS OF HEAVEN."**

* Even those who reject the doctrine we are discussing acknowledge, directly and indirectly, that no one is so well qualified to speak as is the Master. The following from Mr. Alger is a repetition and type of what is constantly heard:—

"When Jesus arose and began to teach, his transcendent genius, working under the unparalleled inspiration of God, — an unprecedented sensibility to divine truth, in its utmost purity and freedom, — expanded beyond all these shallow material accidents and bonds; and he propounded a perfectly moral and spiritual test of acceptance before God."

But if his moral and spiritual code is correct, who is qualified to say that his doctrinal is not?

no cruelty in what he says. He simply states these things as facts; precisely as if one should say to his child, If you put your hand in the fire it will be burned; or as if one should say to an intemperate friend, If you continue to drink you will be damned. Such advice will be given calmly. The friend continues to drink, and is damned.

Thus Christ points out inevitable consequences. It is as if he said, "You are immortal: right means immortal glory; wrong means immortal infamy."* He speaks as Providence speaks, and with the confidence of an existing fact. What, then, are Christ's words, becomes the absorbing question of the moment; his teachings become the focal point of all else which has been or can be said.

On one occasion, while enforcing his doctrines upon the hardened and formal Pharisees, he employed this language:—

"I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come."†

The plain meaning is, that those enemies of the truth shall die in their impenitence, their sin, and their guilt. Their separation from heaven, resulting from this state of hardened wickedness, is represented as complete, final, and irretrievable.

On another occasion, at the Feast of Purim in the city of Jerusalem, in the presence of the Jews, and while speaking of the General Resurrection, our Lord made use of the following language:—

"Marvel not at this; for the hour is coming in the

* Ecce Deus.

† John viii. 21.

which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." *

Here the resurrection unto life and the resurrection unto damnation are placed in antithesis. The duration of the one is parallel with that of the other; the one is a resurrection unto eternal life, the other is as clearly a resurrection unto eternal death.

When, on a midnight visit, the ruler Nicodemus came to our Saviour, we read, —

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." †

Here is the verified statement that a thorough conversion, involving a most radical change of character, must take place before one can enter the kingdom of heaven. No lapse of time can make it otherwise. As long as one remains unregenerate, so long do the terms of this passage exclude him from God's kingdom.

On still another occasion, probably in Jericho or some other city in Eastern Judea, our Lord, desiring to expose the final perils of city and business life, and anxious to warn those wealthy Pharisees and Sadducees, who were then deriding him and his teachings, of their danger, made use of the parable of the rich man and Lazarus.‡ In this representation we find that a

* John v. 28, 29. Comp. Dan. vii. 13, and xii. 2.

† John iii. 3.

‡ "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the

rich Sadducee, characterized by infidelity, selfishness, sordidness, and hard-hearted worldliness, died, and went into the intermediate state, which to him was a place of dreadful torment.* In that abode of torments he found himself shut out from the habitation of the good by a great and impassable gulf. He suffered all the normal consequences of his sinful life. He was tormented by the terrible pangs of memory. He had violated the great laws of humanity, in consequence of which he was as powerless to relieve

crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 19-31.) Comp. Heb. vi. 4-8; xii. 16, 17.

* See chapter on Hell, its King and its Subjects.

his distress as a man would be who on earth steps so near a furnace of fire as to lose all physical control. The separation and gulf are represented by our Saviour as inevitable and impassable, not merely for a day, but forever and ever.

The one grand lesson of the parable is this: If men reject present revelations, and remain sensual and sordid until death, then there is for them no future release or relief.* "It is a deep chasm that no plummet of hope can sound, that no skill or desperation can bridge over." Terrible is the description—a great gulf, "*fixed*" between the blest and the impenitent dead; a gulf yawning, deep, appalling, and impassable. "*Fixed*" is the key-word of the sentence.

While our Saviour was passing through the cities and villages of Judea, he said to the people,—

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." †

* Comp. Ezek. iii. 26; 2 Tim. iii. 13; Rev. xxii. 11.

† Luke xiii. 24-28.

These night-wanderers from a hospitable house, these who have been wilful stragglers, preferring the sensual gratifications of a lifetime to the glorious rewards of faithful obedience, are here represented as locked out from what might have been a blissful home, with a bolt that is never to be drawn.* The participle, the particle of separation, and the compound preposition, employed in the original text, are rigorously emphatic. It is an exclusion and a separation of two things that are of such natures as to render a union unnatural and forever impossible.

The table lands skirting Galilee on the east are broken by a ridge rising at the northern extremity into a square-shaped hill with a double summit, now known as the "Horns of Hattin." This is supposed to be the place where our Lord delivered his inaugural address. Among other utterances which render that address deeply impressive is the following language :

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." †

* Comp. Matt. xxv. 1-13.

† Matt. v. 27-30. The case is put still more forcibly in Mark.

"And if thy hand offend thee, cut it off : it is better for

In this part of his address our Lord sets about to warn men of future punishment. He dwells upon it. He repeats the thought six times in this single discourse. He uses language suggested by the perpetual fires in the valley of Hinnom. His hearers believed in a place of endless punishment.* They used Hinnom as symbolic of it; to them nothing could be more impressive than such an application of the words of Isaiah.† These solemn repetitions, together with the striking figures used, indicate that the most emphatic meaning possible is to be attributed to these words. The expression is not merely, "shall not be quenched" (see Mark), but, "*never* shall be quenched." *Never* is the startling key-word of the sentence.

In speaking upon the sin of blasphemy against the Holy Ghost, which doubtless is sin against such convictions of the soul as are produced by the Holy

thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire: where their worm dieth not, and the fire is not quenched." (Mark ix. 43-48.)

* For confirmation of this statement, see various Universalist writers — Fernald, Hanscom, Whittmore, and Balfour.

† "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Is. lxvi. 24.)

Ghost, our Saviour made use of the following emphatic language:—

“Therefore I say unto you, All manner of sin and of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” *

There is in these expressions nothing which looks to a future restoration. “Neither in this world, neither in the world to come,” indicates not ten thousand, nor ten million years, but means something which is final and remediless.

Mark states the case no less forcibly, saying,—

“He that shall blaspheme against the Holy Ghost hath *never* forgiveness;”—*never*!—“but is in danger of *eternal* damnation.” Here we have the endless duration of the results of certain sins stated both positively and negatively in the same sentence. There are philanthropists, we are aware, who insist that there are no limits to God’s forgiveness; that God’s nature is such as not to allow of limits. But Jesus in these passages solemnly states the case otherwise. Whom shall we believe!

Forcible also are our Lord’s words before the disciples when alluding to the fate of the traitor:—

“The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.” †

* Matt. xii. 31, 32. Comp. Heb. vi. 4-6. † Mark xiv. 21.

Such an affirmation is utterly incompatible with the idea that Judas will, after a punishment of any conceivable length, enter upon a life of eternal bliss. The first day of release would make amends for past suffering, and he would be left to praise God throughout eternity that he had been born.

To all the foregoing instances we add the passage which follows the description of the final judgment in the twenty-fifth chapter of Matthew.*

* "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer

“And these shall go away into everlasting punishment: but the righteous into life eternal.”

The word here used in the original is *aionios*, already referred to.* It expresses duration of existence in this passage, in case of human beings in each instance; in the one case it measures their period of bliss, in the other that of their misery. According to this passage, “the pillars of heaven are no firmer than the foundations of hell. The celestial nature of saints and angels is no more immutable than the infernal nature of devils and sinners.”† This word has nothing about it to justify its limitation in the present instance. Its natural meaning is that of unlimited duration; any other meaning is but secondary. Plato and other classic writers always used it to express perpetual duration. All Jewish writers who used the Greek tongue likewise employed it to express endless duration, or eternity.

Why, then, did Jesus select this particular word, the principal term for unending duration in Hellenistic Greek, if he did not mean to say that the duration of the punishment of the finally impenitent sinner is to be unending? Why did *Jesus* select this word—he who went about doing good, “who came to seek and save the lost,”—he “whose love for us led him

him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.” (Matt. xxv. 31-46.)

* See page 117.

† Whedon.

to renounce all earthly honor, and accept poverty, reproach, suffering, and death ;” who sought in every way to make men happy here and hereafter? Why did he not more carefully guard his language, if he meant otherwise than the language inevitably expresses? If we say that he does not mean what he says in this passage, may we not as well say that he does not mean what he says when representing himself as the Son of God, or the Saviour of the world? If he had meant otherwise, he could have used other words — plenty of them. Would he not have done so? He was delicate in his sensibilities; he never wounds unnecessarily; but upon these questions he betrays no tremulous and hesitating tenderness. Solemn, kind, yet straightforward and unqualified is this announcement.

As already admitted, the Old Testament says but little about the doctrine of endless punishment; but the New Testament says much. If it were a ridiculous doctrine generated amid past superstitions, should we not find the case otherwise. The apostles say but little as compared with what Christ says. Were the doctrine a superstition of the Jewish mind, as some think it, would not the relations be changed? and should we not find most in the Old Testament, less in the epistles, and least of all, or nothing at all, bearing upon endless punishment, in the teachings of Christ? How contradictory, therefore, to say that the doctrine is a superstition, when Jesus taught it more frequently than any other inspired writer, and with amazing earnestness! His revelations are majestic and awful. If ever a being on this earth knew of what he was speaking, it was this same divine Teacher. If there is historic evidence of

anything, it is that these passages fell from his lips. If they have any meaning, it is this: there is future punishment in store for the deliberate and finally impenitent sinner, which is inevitable and eternal, unless he repent during his allotted probation; it is impossible by any sort of forced representations or interpretations to make it otherwise. Mr. Alger puts in the plea that Christ should have set this matter clearly before us and beyond question. That depends upon the disposition with which we listen to him. He did not always answer the whims of the people. They asked an indubitable sign on one occasion; he did not gratify their curiosity, but gave them a sign full of perplexity.* They asked him to come down from the cross; he did not.† He did and said enough; and, respecting the doctrine in question, he has said everything that language can say, except that more frequently he could have repeated himself. Can any reasonable person ask more?

Men of acknowledged piety, learning, and intelligence, who have been among the most diligent students of the Bible both in the original languages and in the authorized translation, together with the great majority

* "And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." (Luke xi. 29, 30.)

† "Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (Matt. xxvii. 41, 42.)

of the Christian church in its earlier and later history, especially the most devoted and studious, have held that the Scriptures, particularly the teachings of Christ, are capable of no other construction than that the punishments of the finally impenitent sinner will be endless. This view is not an invention of these men. Is it not, then, one of the most singular phenomena that they should have held such views, unless they had strong and satisfactory reasons for doing so? If the doctrine is false, could we expect that all, both among heathen and civilized nations, — “*some very few persons excepted*,” — would thus believe it? “It is next to a miracle,” as has been well remarked, “that the Christian world should for so many ages embrace the doctrine of future punishment and reject that of universal salvation, had not the doctrine of universal salvation been *most evidently false*, and that of future punishment *most evidently true*.” Christ could not have made such a mistake, so to have spoken as to lead men astray, ninety-nine cases in the hundred!

Nevertheless, asks some one, can I not interpret these passages in some other way? To be sure; but one cannot interpret them in any other way upon fair and generally acknowledged principles of interpretation.

The case is so plain that infidels and extreme sceptics, together with Unitarians of various beliefs, almost to a man, say that there is no evading the point, that the Scriptures, especially the words of Christ, teach endless punishment.

“All sceptics, so far as we have been able to ascertain their views,” says Asher Moore, “suppose the

Bible to teach the doctrine of endless misery ; and on this ground they reject it." But why do they come to such a conclusion, unless the reasons for it are overwhelming?

"To me it is quite clear," says Theodore Parker, "that Jesus Christ taught the doctrine of eternal damnation, if the evangelists are to be treated as inspired. I can understand his language in no other way. But I do not accept the doctrine on his authority, because it is so revolting to the human and moral feelings of our nature."

Says Rev. Mr. Sears, in the *Monthly Religious Magazine*, "It is the average opinion of Unitarians, that Restorationism is not a doctrine of revelation, fairly yielded by the interpretation of Scripture ; but it is held, nevertheless, as a deduction of the private reason, a belief wrought from the prayers and reasonings of the individual soul, one of the glorious hopes of humanity."

Rev. T. Starr King makes the following frank confession : "I freely say that I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ. I do not think we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four Gospels. We needlessly narrow the grounds of opposition to Sacrificial Orthodoxy by attacking it from such a position."

But he continues : "This doctrine is, to my mind, dreadful and monstrous — at war with our constitutional instincts of justice and charity."

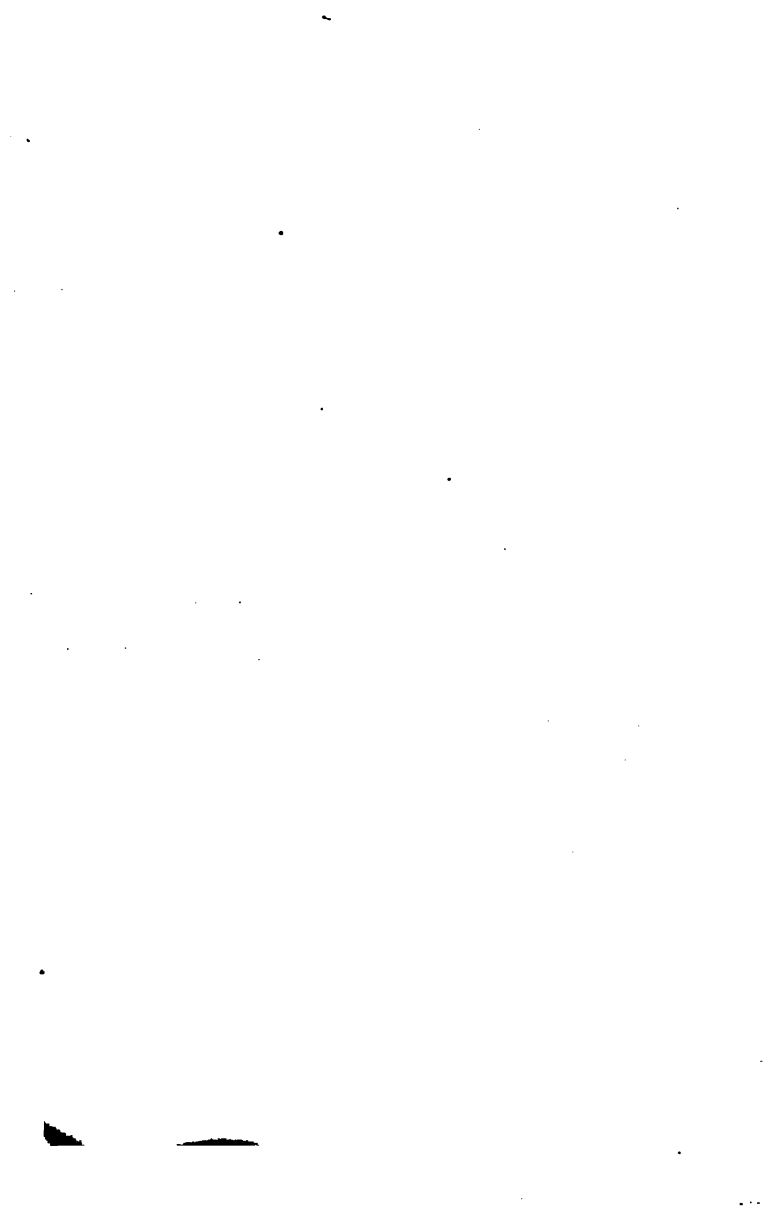
In a statement of faith, by the American Unitarian Association, in 1853, we find the following: "It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left enshrouded in impenetrable obscurity, so far as the total declarations of the sacred writings are concerned. Those of us who believe (as a large majority of us do) in the final recovery of all souls, therefore, cannot emphasize it (the doctrine of the final restoration of all) in the foreground of their preaching, as a sure part of Christianity, but only elevate it in the background of their system as a glorious hope."

In view of all these considerations, the meaning of scriptures that strikes us most obviously, the meaning assigned to the words of Christ by both the orthodox party, and also by the Unitarian and the extreme Radical parties, and in view of the comparative limited number of those who venture to warp these passages into unnatural significations, and more especially in view of the fact that these solemn revelations of God's book do not depend upon special interpretations given to certain words, nor upon explanations given to certain forms of figurative language, but likewise vitally involve the very unity and integrity of the entire system of revealed truth,* — nay, truly, is it not one of the most striking illustrations of the marvellous presumption of humanity, for a few men to face all this array of facts and authority, with the self-complacent assertion, based merely upon their personal statement and responsibility, that the Scriptures teach the

* See page 426.

endless blessedness, instead of the endless misery, of the impenitent sinner? All the more glaring seems this Universalist assumption, inasmuch as with our limited range it is impossible for any one to tell what the economy of eternity may require? There is not a man in this world who can truthfully say, "I know that the doctrine of endless punishment is not true." No one can say this who has not been in the future world, and who has not thoroughly explored it, or who has not received his information from special divine inspiration. Our Saviour is the only one who is the most fully prepared to state the case; he has stated it. His answers to all our questions respecting endless punishment are affectionate, affirmative, and positive. Does not acquiescence, or an attitude of modesty and silence under the circumstances, best become mortals?

GOD-NATURE.



IV.

GOD-NATURE.

EVERY period in civil, as likewise in church history, has had its prevailing drift of sentiment. In the political field, republicanism, federalism, patriarchal and kingly rule, have each at times been equally popular and unpopular. Thus also, from the founding of the Jewish church until now, there have been various changing and often conflicting religious opinions. We note especially such as bear upon God's relations to humanity.

One period has been characterized by the strong emphasis given to the divine goodness, another by an equally strong emphasis given to the divine severity. Each in turn has been followed by well-marked and prevailing reactions of an opposite character.*

* Tayler Lewis correctly states that, "The tendency of the human mind, left to itself, is ever to a partial view — to an effeminate sentimentalizing on the one hand, or to a dark fanaticism on the other, — to an unwarranted trust in the divine mercy, untempered by any regard to that justice which gives mercy all its value, or to those gloomy apprehensions of wrath which arise from the sole contemplation of the sterner attributes of the Deity."

For the last more than quarter of a century there is no difficulty in discovering which way the tide of thought upon the subject of the divine disposition has been flowing. The idea of the divine goodness, that exclusive side of the God-nature, has risen to a very high water mark, perhaps higher than ever before.

Theodore Parker is a very good exponent of this kind of sentiment. "In my early childhood," he says, "after a severe but silent struggle, I made way with the ghastly doctrine of eternal damnation and a wrathful God; this is the Goliath of the ecclesiastical theology of Christendom. From my seventh year I have had no fear of God."

Rev. O. B. Frothingham is another popular exponent of this modern sentimental drift. He triumphantly asks, "Would a woman's heart (a heart of tenderness) ever have admitted into its theology a devil and an angry God, or have conceived of an accursed humanity or an everlasting hell?"

Sympathy with these views often has been felt, and sometimes expressed, by those in other respects evangelical. But, if we mistake not, nature and the natural course of things love and nourish the tides, the ebb and the flow; so that providence, perhaps God, will not always allow this one-sided representation of himself. There seems to be already an awakening to an opposite conception. A firmer conviction of late has taken possession of the popular mind than has existed for a score of years, that right laws ought to be enforced, that iniquity and villany ought to be punished both by human and divine agencies.

We are at present more ready than formerly to offset Mr. Parker's rejection of fear from his creed by the

command of Christ, "Fear him who is able to destroy both soul and body in hell;" and Mr. Frothingham's sneer at hell by the solemn words of the Judge, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." At least we are confident that the popular mind is fully prepared to recognize an existing and a necessary element of severity, as well as one of goodness, in the God-nature. Men can see at length that it is, as President Woolsey expresses the thought, "this union of qualities which, as in the case of the Saviour, leads *not* to a *dead-lock* of character, *but* to *active living perfection*, which is allied to wisdom, or rather is itself wisdom, for it implies moral judgment perfectly sound and rectitude unshaken." *

It is this phenomenal or actual antithesis in the divine disposition, this "equilibrium of the divine character," † which the chapter before us seeks to illustrate.

We need not argue at length the proposition that we find throughout the Scriptures, that God is presented as a loving father who is not willing that any should suffer or perish. Direct statements from both the Old and New Testaments could be cited almost without number.

"And the Lord passed by before him, and pro-

* In a further discussion of this subject, Pres. Woolsey wisely observes, "that among men, he who is capable of exercising only hard, unrelenting justice is held to be far from perfection, and *cannot be loved*; while, on the other hand, a character in which bare kindness, or goodness, is the only noticeable trait, *secures no respect*. Only where we see the two qualities *united* can we feel decided confidence and attachment."

† Tayler Lewis.

claimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." *

"But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." †

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works." ‡

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city." §

This side of the God-nature is concentrated by the apostle John into one single passage, which is exceedingly precious to every believer,—"God is love." || Here, as sometimes in nature, we find a sky that is perfectly serene; there is not in these representations anywhere to be seen a frown to disturb in the least the composure of humanity. There is, in fact, every evidence to convince us that God can make, and is dis-

* Ex. xxxiv. 6, 7.

† Ps. lxxxvi. 15.

‡ Ps. cxlv. 8, 9.

§ Hos. xi. 8, 9.

|| 1 John iv. 8. See also Ex. xx. 5, 6; Rom. ii. 4; 1 Peter iii. 20.

posed to make a paradise of thrilling and transcendent magnificence. The sunrise and sunset mantling the clouds with blushes and rainbows, the atmosphere vocal with all sorts of music, and loaded with all sorts of perfumes, and the thrills of gladness that traverse the souls of men, are prophetic, disclosing to us things invisible, and deciding for us what God *can* do.

But, on the other hand, we likewise find that the opposite side of the God-nature is stated throughout the Scriptures in terms the strongest possible.

"And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them." *

"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." †

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart." ‡

"For behold, the Lord will come with fire, and with

* Ex. xxxii. 9, 10. † Ps. xxi. 8, 9. ‡ Is. lxiii. 1-4.

his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." *

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." †

But, as in the former statement, we find concentrated in a single word this characteristic of extreme severity, — "God is a consuming fire." ‡

Here we discover, as in nature, a sky that is stormy, furious, and black as midnight.

And then, as if to make the antithesis still more vivid, the apostle brings together in one passage the two opposite phases of the God-nature: "Behold, therefore, the goodness and the severity of God." §

Here is the judge on the bench struggling between love and justice while sentencing his own son. As

* Is. lxvi. 15, 16.

† Nah. i. 5, 6.

‡ Heb. xii. 29. See also Judges x. 7; 2 Sam. xxii. 8; Ps. xc. 11; Is. xxx. 30; Lam. ii. 3; Ezek. v. 13; Hos. xii. 14; Rom. i. 24-27. These passages show the incorrectness of quoting 1 John iv. 8 — "God is love" — as the only representation of the God-nature. One might as well say, "God is light," or "God is a spirit," and call the symbol a complete representation of God.

§ Rom. xi. 22. See also Ex. xx. 5, 6; Ps. cxlv. 8, 9, 17, 20, cxlvi. 7, 9; John iii. 16, 36; Rom. ii. 8-11. This passage from Romans is translated in several of the older English versions, — the Genevan of 1557, Cranmer's of 1539. and Tyndale's of 1534, — "the *kindness* and *rigorosity* of God."

in nature, so in this scripture are found the rainbow and the thunder in one cloud. "While the sun lights up the falling drops with sevenfold beauty, the lightning darts its angry fire, and smites to slay." * Is there not every evidence to convince us that God can make things hideous when disposed? Does it not appear from things made,† that his hands can fashion a hell which shall be as perfect of its kind as the hoped-for paradise which is *possible-ized* through his wonderful skill?

As to the interpretation of these various passages we have cited there can be no question; the entire field of Bible history is a commentary; it is a continued record in confirmation of these really or apparently diverse dispositions in God's character and providence.

He displayed his goodness when planting "a garden eastward in Eden," causing to grow therein "every tree that is pleasant to the sight and good for food;" but he as clearly displayed severity when he blasted that garden with the blight of his indignation, and blotted it out of existence so that the site of it is not known. He gave an expression of his goodness when he "created man in his own image," and bade him "have dominion over the fish of the sea, and over the

* This thought is finely expressed in the Persian of Auwari:—

"The dragon-toothed thorn in the garden
A sting like a scorpion's shows;
He hath posted it there as a warden
To watch o'er the delicate rose.
The honey, delicious in flavor,
He teacheth the bee to secrete,
And joineth with infinite favor
The sting and the sweet."


† Rom. i. 20.

fowl of the air, and over every living thing that moveth upon the earth ; " but his severity was equally expressed when he drove his disobedient children out of the garden with a flaming sword, and pronounced their perpetual exile. God's goodness was manifested after the fall, when he preserved the race from utter extermination, giving summer and winter, seed-time and harvest, rain and sunshine, suffering men during the antediluvian ages to live upon the earth for a thousand years ; but his severity as positively manifested itself when he baptized that race of ungodly men in the deluge, leaving but eight souls to perpetuate humanity.*

God was good when he freed Israel from the yoke of Egyptian bondage, but severe when he compelled them to wander forty years in the wilderness, wasting an entire generation, and upon several memorable occasions bringing fearful devastation upon the people, allowing only two of that mighty host to enter the land of promise.

God was good when he showed such signal favors to the Jewish people, making them the special objects of his care, and electing them to sublime missions ; but he was often terribly severe when piling his afflictions upon them during their various seasons of rebellion, leaving them at length " scourged, scattered, peeled ; " and frightfully severe has his providence been with them, as all their annals show, since the day they crucified the Son of God.

* Dr. Thompson asks a pertinent question : " Does any man in his senses believe that the souls of those ancient rebels were borne up by the destroying waves to the heavenly glory, while righteous Noah was left to struggle on in a world of evil ? "



Whichever way we turn, Scripture history presents to us a vast gallery of pictures, where contrasts the most vivid meet the eye. We see the children of Israel passing safely through the Red Sea, but "the Lord overthrew the Egyptians in the midst of the sea," and "Israel saw the Egyptians dead upon the sea-shore." *

We see the chosen people cut off, but the outcast Gentiles exalted to be henceforth chosen and elect children. We see a penitent thief taken to Paradise, but Ananias and Sapphira struck dead with a lie on their lips. We see Mary Magdalen and Saul of Tarsus snatched by the mercy of God, and redeemed from their transgressions, but Herod struck dead by the curse of God.

If we turn to the field of fulfilled prophecy, already alluded to, we find it wreck-strewn like the track of tornadoes; the mightiest cities and empires of antiquity — Assyria, Babylon, Egypt, Tyre, Philistia, Edom, Greece, Rome, and even the land of promise — lie ruined and forsaken, as if Providence had written over their Gehenna this fearful epitaph: "Born but to be damned." †

When all these pictures pass before the mind, are we not compelled to say there is wrath, as well as love, somewhere in the universe? Nay, are we not compelled to say that there are *both* love and wrath, distinct and yet mingled, each equally emphasized, and neither at any time overshadowed by the other?

But from the Scriptures we turn to secular history, to providence, and to nature for illustrations of this

* Ex. xiv. 27-30.

† Whedon.

equilibrium of the divine character. The argument is one of gradual approach. As far as possible, at this point, let us set aside all thought of the Bible, and, as independent as if there were no Bible, stand face to face with our personal knowledge and observations. The object before us will be best subserved if we chiefly confine attention to the dark side of the picture.

It may prepare us the better to harmonize the facts as we find them with our conceptions of the divine character, if we suggest that there may be a tendency, or even a necessity, in the divine nature, for God to reveal himself whenever opportunity allows. This may be as natural and as necessary as for him to exist. There was, for instance, a vacant universe; an opportunity thus presented itself for him to display his creative attributes by filling that universe; hence created objects worthy of a God may have come into existence by a moral necessity at his word and touch. The artist talks by putting his thoughts into marble, or on to the canvas; the marble chiselled, and the canvas touched, express the artist's thoughts; they are his mode of talking. The truer the artist, the more he feels he *must* speak out his mental images. So God, perhaps, *has* to talk in creation in order to answer the demands of his nature.

The Hindoos represent that Brahma, in his "self-absorbed solitude, felt his loneliness, and his thoughts and emotions went forth in creative forms, composing the immense scheme of worlds and creatures." A deep philosophy underlies this ancient conception.

But if this is a tendency or necessity of the divine nature, it passes beyond the attributes of creation, and extends to every attribute of the divine nature. We

ought to find, upon this supposition, expressions of love, of mercy, of justice, of severity, in fact, of every element that can enter into the nature of a perfect and complete God, whenever opportunities present themselves for the display of these several dispositions. Man needed, for illustration, reliable revelations of truth; holy men were found on the earth through whom God could talk; there was, therefore, the opportunity for God to give a special expression of himself, and his will to the race; hence the specially inspired Scriptures. Man had fallen, and was lost; here was an opportunity for the display of mercy; hence the atonement. Man refuses to comply with the conditions of the atonement, he will not obey God, but follows his selfish purposes to the last; here is an opportunity for Him to display divine justice; which is as necessary, perhaps, as the display of his skill in creation, his inspiration in the Scriptures, or his mercy in the atonement. These are badges which God has hung up in the universe, emblematic of his character and attributes.

But God is an infinite being, and what he does must be done on an infinite scale; otherwise there would be misrepresentation. He is good, therefore infinitely good; he is just, therefore infinitely just. His long-suffering must be infinite to those who comply with his requirements. In fine, whatever he does or feels must be stamped with infiniteness. He must, therefore, have terrible majesty, and infinite displeasure and wrath towards sin, the same as he must have infinite complacency towards holiness. This terribleness of displeasure must be equal in degree to his infinite capacity. Everything must be done and felt, of whatever char-

acter, as a God only can do and feel. Such are our speculative conclusions respecting the Deity.

We are now prepared to test the accuracy of these views, and also confirm the representations of the Holy Scriptures respecting the element of severity in the divine nature, by the proposed appeal to human experience and observation.

One of the gloomiest shadows resting upon the page of history is *war*; and yet it has been well nigh continuously present on the earth.* The early wars of the race are fearful to contemplate. The immense and active armies of Thebes, those of Tizhakah, king of Ethiopia, of Sesostris, king of Egypt, those of Carthage, under Hamilcar and Hannibal, together with the hosts of Sennacherib, of Cyrus, of Cambyses, of Xerxes, of Darius, numbered so many as almost to stagger calculation. Next arises the thought of the desolation made by the wars waged generation after generation; their destruction of life, sufficient, if con-


* In these late times the record is comparatively clean, and yet it is bloody enough to make humanity blush. A careful review of the facts will show that there has not been a single year of entire peace since this century began. In the first fifteen years there was war all over Europe, extending to this continent. In the next ten years Mexico, Central and South America were involved. In the next twenty-five years the Great European powers carried on wars in Africa and Asia, followed by the Crimean war, and other wars in various countries of Europe. Since 1800 England has waged forty-nine wars, France thirty-seven, Russia twenty-one, Austria twelve, and Prussia seven. To these should be added numerous revolutionary movements in both hemispheres, also our own Indian wars, and war with the Southern Confederacy.

centrated into one year, to sweep the earth of all its inhabitants, leaving it an utter ruin. Lao Tsze based upon observation the statement, that "in the track of great armies must always follow bad years; and where legions are quartered, briars and thorns spring up."

Think, therefore, of the sackcloth and mourning, the individual anguish and suffering, entailed by needless and ambitious wars; or if not needless, our wonder is all the greater. More than fourteen times as many have been slain in war as now people the globe. "Blood enough has been spilt to fill a sea large enough and deep enough to float all the navies of the world."* The sufferings of those not directly engaged in war — for instance, the agonies of defenceless women and helpless children — are far from being the least of the evils of war.


It is terrible for one child to starve to death. Were there one such instance in any of our New England cities, it would be the subject of talk for days; but in this late age, and in the refined city of Paris during its siege by the Germans, twelve thousand children under four years of age died of starvation. What is this, however, when compared with those who must have starved to death from similar causes through the mighty ages past! Then the consideration of how different all this might have been comes sadly before us. What years and scenes of peace and prosperity would have greeted the race, had these worse than wasted energies of humanity been turned into channels of peaceful industry! The expenditures of war, devoted

* These are not imaginary statements, but estimates based upon carefully collected statistics of such men as Dick and Burk.



to philanthropic purposes, would seemingly restore the world to Paradise. According to recent estimates, such expenditures for purposes of war would purchase every inch of land on the globe; would build school-houses on every hill-side, and fill them with competent teachers; would build academies in every town on earth, and provide ample endowments; would build colleges in every state in Christendom, and furnish all needed professors, and give to all undergraduates supporting scholarships. It would multiply our church edifices a hundred fold, and the simple interest on these wasted moneys would give better support to all living priests and preachers, Catholic and Protestant, than they now receive. Involuntarily we ask, Why have there been these fearful wastes and desolations of war in God's world? and why have they been allowed in God's economy? They are either *necessitated* or *permitted* by him.

Another evil, scarcely less distressing than war, is intemperance. It is impossible adequately to picture its evils. After summing up the fortunes squandered, the hopes crushed, the manhood demoralized, the intellects destroyed, the hearts broken, and the homes made desolate, the story is but partly told. The drunkard knows his own anguish and horror as no one else can depict it. None are fit for temperance lecturers, it is said, save those who have felt the hellish fires of the cup. The nights of terror known only to the wives and children of drunkards can be experienced, but can never be written nor expressed. The crimes too, of every name, directly chargeable to intemperance, are beyond any form of estimate.



Take our country as an example ; smiled upon by every shape of providential favor, a country that ought to be the most temperate on the globe ; yet not a night passes that the sky is not lighted by the torch of drunken incendiaries. Every hour of the twenty-four is our soil stained with human blood, spilt by drunken assassins. Criminals and crime, in consequence of rum, cost the United States forty millions of dollars yearly, and send to prison, yearly, one hundred thousand persons.*

* The decisions of English judges are confirmed by those of America. " There is scarcely a crime comes before me," says Judge Coleridge, " that is not, directly or indirectly, caused by strong drink."

" If it were not for this drinking," said Judge Patterson to the jury, " you and I would have nothing to do."

" Experience has proved," says Judge Williams, " that almost all crime into which jurors have had to inquire may be traced, in one way or another, to drunkenness."

We give the judicial testimony of Roland Burr, justice of the peace in Toronto, and jail commissioner for nearly twenty years, as characteristic. In a statement to the Canadian Parliament, he says that nine out of ten of the male prisoners, and nineteen out of twenty of the female, have been brought there by intoxicating liquors. He examined nearly two thousand prisoners in the jails throughout Canada, two thirds of whom were males; and nearly all confessed that their only hope of being saved from ruin was to go where intoxicating liquors could not be sold. In four years there were twenty-five thousand prisoners in the jails of Canada, twenty-two thousand of whom were brought there by intoxicating liquors. He has kept a record of the liquor dealers of a single street in Toronto, one hundred in number, for fifty-four years past. In these families there have been two hundred and fourteen drunkards, forty-five widows, and two hundred and thirty-five orphans left, forty-four sudden deaths,

Carefully prepared statistics show that in the United States alone sixty thousand lives are annually destroyed by intemperance, and four hundred persons yearly are led to commit suicide, and two hundred thousand orphans, in consequence of liquor drinking, are annually bequeathed to public and private charities.

And yet, notwithstanding these evils and crimes, the traffic in that which entails these miseries simply defies calculation. More money in every four months is sent out of this country to pay for foreign distilled spirits and wines than has been paid into the treasury of the American Board of Foreign Missions during the whole thirty-two years of its existence.*

thirteen suicides, two hundred and three premature deaths by drunkenness, four murders, three executions, and a loss of property once owned in real estate amounting to two hundred ninety-three thousand and five hundred dollars.

* Figures and statistics are completely bewildering. Limit the range, and even then how startling are the estimates! New York city spends seventy millions for intoxicating drinks, and but three millions for public education. In Pennsylvania, eight hundred thirty-one million four hundred eighty-seven thousand dollars are expended in rum-drinking, and only five million eight hundred sixty-three thousand seven hundred and twenty-nine dollars in the support of schools.

In the State of New York there are twenty-one thousand two hundred and forty-two licensed rum-shops, and only six thousand seven hundred and fifty churches. In the city of New York alone there are seven thousand rum-shops, and only four hundred and seventy churches, chapels, and missions of all kinds.

In the country through there are over four hundred thousand more men engaged in the manufacture and sale of intoxicating liquors than are engaged both in preaching the


All this is in America, regarded especially as a temperance nation! Looking abroad, we find the whole world in love with intoxication. "Every nation," says a French medical writer, "uses some peculiar intoxicating drug." So it has been since the days of Noah. What a condition of things in a world owned by an infinitely good Father!

What a change would this world present were intemperance unknown! Why is it not unknown? Why has not God prevented it, and banished it from his empire? Why has he not enforced his prohibitory laws?

But advance a step farther, and we are confronted by other and different catalogues without number, containing numbers beyond calculation.

What a record does Papacy present! It is estimated that there have been fifteen million persons massacred by Popery since its rise fourteen hundred years ago. "Probably nothing was ever seen in this world more execrable or more dreadful than those great ceremonies celebrated in Spain and Portugal, in the seventeenth century, at the execution of heretics condemned to death by the Inquisition. The slow, dismal tolling of bells; the masked and muffled familiars; the Dominicans carrying their horrid flag, followed by the penitents behind a huge cross; the condemned ones, barefoot, clad in painted caps and the repulsive san benito; next the effigies of accused offenders who had escaped by flight; then the bones of dead culprits in black coffins painted with flames and other hellish symbols;

gospel and in all the various departments of education. The entire church property of our nation would not pay the price of the liquor drank by our citizens in six weeks' time.



and, finally, the train closing with a host of priests and monks. The procession could be seen tediously winding to the great square in front of the cathedral, where the accused stood before a crucifix, with extinguished torches in their hands. The king with all his court, and the whole population of the city, exalted the solemnity by their presence. The flames were kindled, and the poor victims perished in long-drawn agonies." *

Deep sadness also lies in the background of the records of slavery in this and every country and age. In fact, the blood of a good man is chilled, almost frozen, by thoughts growing out of the history of this unjust and cruel bondage of man to man.

But not less awful and revolting are the scenes connected with human sacrifices under the practices of various forms of idolatry. The heart grows faint and sick in its sympathies for the distresses and agonies of the millions of victims slain.

* According to the best estimates, about two hundred thousand Christian Protestants suffered death, in seven years, under Pope Julius; no less than one hundred thousand were massacred by the French in the space of three months; Waldenses who perished thus numbered fully one million; within a period of thirty years the Jesuits destroyed nine hundred thousand; under the Duke of Alva, twenty-six thousand Protestant believers were executed by the hangman, and one hundred and fifty-nine thousand by the Irish massacre; besides these there was a vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burned, assassinated, chained to the galleys for life, immured within the walls of the Bastille, churches, and state prisons. The whole number of persons massacred since the rise of Papacy, including the space of fourteen hundred years, is given as fifteen millions.

We pause, though we could dwell upon this class of facts until earth would seem a hell, and human history a continued trail of satanic havoc.*

All the more does this seem the case when the picture of the crimes attending even our modern civilization is presented. In California, during the six years previous to 1860, there were committed no less than five thousand murders, giving the golden region the horrid title of "the land of murder."

Every year, among our national population of thirty-five millions, there are eight hundred suicides, eight hundred murders, and five hundred thousand cases of assault and battery. What brutality for the most Christianized of nations!

Mournful are the words of Louis Kossuth, "There is not a Christian nation on earth."

* John Foster, under the heading "Retrospect of the Heathen World," brings this thought vividly before us: "We cannot look that way but we see the whole field covered with inflictors and sufferers, not seldom interchanging those characters. If that field widens to our view, it is still, to the utmost line to which the shade clears away, a scene of cruelty, oppression, and slavery; of the strong trampling on the weak, and the weak often attempting to bite at the feet of the strong; of rancorous animosities and murderous competitions of persons raised above the mass of the community; of treacheries and massacres; and of war between hordes, and cities, and nations, and empires — war *never* in spirit intermitted, and suspended sometimes in act only to acquire renewed force for destruction, or to find another assemblage of hated creatures to cut in pieces. . . . This whole view of society might be called the Devil's *play-bill*; for surely this world might be deemed a vast theatre, in which Satan conducts the endless, horrible drama of laughing and suffering."

The world seems mad. "The earth is given into the hand of the wicked" * is the voice of the Old Testament; and "The whole world lieth in wickedness" † is the reiteration of the New. The feeling of many in our day is, that it is at present a sharp contest between God and the Devil, whose the ownership of the world shall be.

But it is asked, What has all this to do with endless punishment? Perhaps somewhat. Possibly, however, it will be insisted by some one that God does not bring these ills upon the race, but that they naturally and inevitably result from the weaknesses and sins of humanity. We have not said whether God does or does not, directly or indirectly, cause these evils; all we claim for the present is, that they are in this world for some reason, and in consequence of some cause, and that the Infinite Jehovah either purposely allows, or else cannot help their existence; and either conclusion, as we shall presently see, equally favors our argument.

But before reaching our conclusion, we turn to another class of evils, such as famines, conflagrations, earthquakes, pestilences, floods, and tornadoes, those wild disorders of providence and nature which so frequently bring with them wide-spread devastation and ruin.

In the late famine in Persia three thousand died daily of starvation; but can we tell the number who have starved to death in famines since the march of history began? The pages of history are filled with emaciated forms, sunken and glassy eyes, and skeleton

* Job ix. 24.

† 1 John v. 19.

hands outstretched. What ravages, too, have been made by fire! how many cities and territories have been laid waste! Who is able to write up their history?

Pitiful have been the experiences in our own country. The saddest of all, perhaps, are those in the forests and prairies of our western states. Every one has been struck with the instinctive and suggestive epithets used by those who were eye-witnesses. "The great day of wrath," "the destroying angel," "the fire fiend," and "the fire devil," "a raging hell of fire," "a glut of fiendish glee," "a repetition of the reign of fire and brimstone upon Sodom and Gomorrah," are some of the descriptive expressions employed. But it is scarcely in the power of human speech, however extravagantly used, to begin to depict the human anxiety and suffering of such great and destructive conflagrations.

Other types of this kind of calamities present themselves. Look at those busy people in the villages skirting the mountain side. The rich vineyards are just ready to yield their treasures; the sky is cloudless, the atmosphere quiet and exhilarating; but the next day, only the next day, there is a slight shock; a wreath of smoke rolls up; then, in quick succession, crash after crash is heard; the foundations of the earth reel to and fro; this time rivers of fire leap from the bosom of the earth and down the mountain sides; the vineyards vanish, the villages are consumed, and their inhabitants without an hour's preparation stand before the Judge of all the earth!

Facts still crowd upon us. One sort of calamity is

followed by another. We have eras of murders, eras of disasters at sea, eras of railroad accidents, and eras of floods, as well as eras of fires. It sometimes seems that those who escape the deluge of fire are swept away in the deluge of water. During a late flood in China twenty thousand square miles of territory were inundated, and twelve hundred inhabitants drowned. But can we estimate the numbers thus destroyed since the earth was peopled? New England of late has gone into mourning. What reckless waste of property, and what a perfectly heartless disregard of human life were these at our very doors!

We are also met by havocs of still other classes, as, for instance, in tropical regions when visited by tornadoes; often thousands of both sexes and of all ages are left dead; those whom the tornado spares frequently perish of starvation.

Men build a steamship stronger than the waves, mightier than the winds. They make her frame and sides of iron, and her engines of hammered steel. They give her power to match the exigencies of storm and accident. But during the voyage a stealthy iceberg bears down steadily upon the steamer's course. The wind is off; in the midnight watch, unsuspected until too late, the mountain of ice is right athwart the stanch ship's bows. She strikes; the ice staggers a moment, and then floats on as before; but the steamship — ? Yes, we read in a hundred graveyards within a score of months the solemn epitaph, "Lost at sea."

During the winter of 1874 there was a fearful night on the Atlantic, latitude 47° , longitude 38° . No matter about the cause; five minutes earlier, or five minutes

later, the two ships Ville de Havre and the Loch Earn would have safely passed each other. He who holds the winds, and the tides, and the seas in his hand, will so arrange — he will not allow those ships to collide in mid-ocean! He will not allow families to be sundered by the most heart-rending of catastrophes. He will not allow that only twelve minutes shall pass before not a trace of that magnificent passenger steamer shall be left — save as she plunges through waters miles in depth, down, down, seeking the sea-bottom. Before the ship takes that unnatural journey, He will provide for the escape of fathers, and mothers, and little children; if he does not, some will go stark mad, others will commit suicide, and all will be filled with unutterable anguish. God will not allow main-mast and mizzen-mast to fall upon the two boats loaded with passengers and ready for launching, crushing the boats, killing many, and maiming all the inmates. O, no, that cannot be! He who notes the sparrow — Hush! The Loch Earn heads strangely; she nears, and in an instant almost buries herself in the side of the Ville de Havre. There is terrible confusion; the twelve minutes pass; there is one plunge forward; the wild, terrible, united shrieks of hundreds send palsy into the waves. All is silent again. How narrow the escape! God has sent a convoy of angels to snatch that ship from the wet arms of the sea (?) No, he has not. That silence was the silence of — *death!*

No wonder that Dr. Edward Beecher, when preparing his work entitled “Conflict of Ages,” and while contemplating the evils of life and providence, paused, sprang to his feet, and paced his floor, confronted with the terrible question, What if, after all, God is not good?

"Any father," says Mrs. Stowe, "who should make such use of power over his children as the Deity does with regard to us, would be looked upon as a monster by our very imperfect moral sense; yet I cannot say that the facts are not so."

We are beset with mysteries. Life is made up of exclamations and interrogations.

With all we can say of the nice adaptability of this earth for our home, there is full as much that can be said against it.

What mean the wild blasts that sweep it? What bitter and cheerless nights of storms there are! The very sun burns up the fruits of industry. The worm gnaws out the life of vegetation. The brute creation, for some reason, groans as under some fearful curse, the stronger mercilessly slaying the weaker.* This earth is not Paradise!

"If we could, from one of the battlements of heaven," says Jeremy Taylor, "espy how many men and women at this time lie fainting and dying for want of bread; how many young men are hewn down by the sword of war; how many poor orphans are now weeping over the graves of their fathers, by whose life they were enabled to eat; if we could but hear how mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock, or bulges under them; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of constant infelicity,—in all reasons we should be glad to be out of the noise and participation of so many evils."

* Rom. viii. 22.

"Each of the many-colored flowers blooming in the garden of the East," says Mizami, the Persian, "is a drop of blood from the heart of some man."

We know at present those serpents whose fangs are deadly, but our knowledge has been dearly bought; some man has been bitten to death. Protection is always the purchase of pain.*

The entire history of the world, in the Buddhist faith, is but one grand tragedy; "in deep pain all things that live worry on until they succumb to death." †

* The following, taken from a reliable source, is a type of the way evils sometimes accumulate upon the heads of suffering humanity. See also the history of Job. A man named Kyle, with a wife and two children, recently settled in the west. Not long after the wife, having gone a short distance from the house to do the family washing, took one child, an infant, with her, and left the other, two years old, at the house. She had occasion to be absent from her baby for a few moments; when she returned she found that a rattlesnake had fastened its fangs upon the child's wrist. She quickly despatched the snake and freed the child, which almost immediately died. Claspings her infant in her arms, she hastened to the house, where she found her other child drowned in a tub of water. Her screams of agony upon beholding this second bereavement startled her husband, who, losing his presence of mind, fell from the roof, where he was at work, and was instantly killed." How can God allow such a list of misfortunes!

† Dr. Dewey, on the existence of evil, expresses a universal sentiment. "It is an awful problem. 'From the beginning,' says the great expositor of Christianity to the nations, 'this creation groaneth and travaileth in pain until now.' 'For sixty centuries,' says another, 'the human race has been travelling on in quest of repose, and has not found it.'

We cannot much wonder that men have been atheists. From a limited range of view, the existence of evil argues strongly against the existence of God. Epicurus, the prince of Grecian atheists (if there ever was an atheist), reasoned thus: "The world is imperfect, presenting nothing but scenes of misery, destruction, and death; it cannot, therefore, be considered the work of an Intelligent Cause." Far from forceless to almost every mind is this reasoning. Looking exclusively at the data before us for any great length of time, the atheist in every man would announce himself and ask a hearing.

Nor need we feel surprise that certain nations have worshipped and offered sacrifices to the devil in order

And history tells the same sad tale. Whole races of men, like the Tartars and Africans, wandering in darkness and barbarism; whole empires rent and torn in pieces, or dying out by slow decay; whole armies mown down on ten thousand bloody fields; cities sacked, towns and towers whelmed in ruin; thousands and tens of thousands of human beings sighing away their lives in prisons and dungeons which no sunlight nor blessed breath of heaven's air ever visits; the foot of man set upon the neck of his brother to crush him down to agony and despair,—such things, O, and many such things of more indescribable horror, have had their place in the history of the world. As it was before man dwelt on the earth, it passed through ages of material convulsions, through the thunder of earthquakes, through the smoke and fire of volcanoes, so in its moral history there have been volcanoes and earthquakes, thunders of war, and fires of human wrath, and the smoke and smouldering of wide-spread and mournful desolation. I feel the mystery; I am overshadowed by it; but there is light upon the edges of the great shadow, and there are openings of light into it."

to escape the woe they feel he brings upon the earth. Devilism has much that can be said in its support; almost as much as Theism.

How painful, likewise, are the catalogues of deaths by violence, and from "the pestilence that walketh in darkness and the destruction that wasteth at noon-day!" Statistics are bewildering when applied world wide. The single year 1871 gives the following as the number of deaths by violence in New York city: Eight hundred and fifty-one killed by accident; one hundred and five deaths by suicide; one hundred and six bodies of dead infants were found, and one hundred and seventy-nine dead bodies were taken from the rivers about the city, stabbed, mutilated, and otherwise injured. Can one picture the attending anguish in each of these instances? And these in a single city!

The plague often meets us in history, and is even now periodic in many cities; its images confound us. "He that stands in a churchyard, in the time of one of these visitations, and hears the passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death dressed up in all the images of sorrow round about him," will wonder if God is dead.

In addition to these less common types of suffering and death, we are met by an amount of pain and sickness in ordinary times and forms which rob earth of its glory, often crushing the hearts and sadly clouding the lives of mortals. The sorrows of this world weigh upon us heavily, and number full as many as its joys. "The

old pilgrim, leaning upon his staff, and the little child on the bosom of its mother, have each a tear to let fall, and a heart-pang which opens the fountains of grief." Our tears, perhaps, outnumber our smiles. The pain and moaning in the chamber of death, in the hovel of want, and the stifled sobs around the closing coffins, and over the new-made graves wet with scalding tears, would seem to be enough to break the heart of God, and move him to come at once to the rescue of his children. Why does he not? Why is not the earth to-day a garden of Eden, instead of being such a gloomy Gethsemane?

We now have, in number and variety, sufficient data and facts at command to enable us to deduce certain conclusions in support of the general subject under discussion. Reversing the order of their statement, we may group them into three classes, the first being evils resulting from accidents, deaths by violence, and ordinary sicknesses and deaths. In consequence of these things, there are woe and misery on this earth. No one will deny that God permits them, and permits them while hearing every sigh and numbering every tear. He is such a being, therefore, as to permit an amount of misery and suffering in this world which no reader of this book would allow, if it were possible to prevent it.*

* The case is forcibly put by Professor Bartlett: "The human frame has sometimes fainted at the mere sight, and the human spirit lost its balance in the prospect, of single instances of the suffering which God calmly beholds, yea, and sends from the heavens in myriad number, day and night, through all time. God is our Father; but these plain facts

We repeat the question, Why does God permit all these things? This condition has seemed to all minds to be inexplicable. Homer represents Jupiter as saying, "There is nothing more wretched than man among all things that live and move upon the earth . . . paramount in woe above all meaner creatures, and dying in a gloom unrelieved by hope."

No wonder Voltaire exclaims, "A singular notion of universal good — composed of the stone, of the gout, of all crimes, of all sufferings, of death, and daily damnation."

Contemplating these facts, are we not brought face to face with the following conclusions? —

These evils and woes of earth, coming from accidents, deaths by violence, and ordinary sicknesses and deaths, are permitted, either because God cannot pre-

show that he is as different from a human father as a holy God is from a sinful man."

Joel Parker pertinently asks, "Would a father on earth consign his children to poverty, shame, sickness, loss of reason, and death, attended with the most afflicting circumstances? Would a father on earth choose to plunge his children into the ocean, and leave them to the mercy of the tempest? Would he set a child's house on fire while he was buried in soft slumber, and consume him in the flames?"

This thought is equally well presented by Mrs. Stowe: "I see everywhere a Being whose main ends seem to be munificent, but whose good purposes are worked out at terrible expense of suffering, and apparently by the total sacrifice of myriads of sensitive creatures. I see unflinching order, general good-will, but no sympathy, no mercy. Storms, earthquakes, volcanoes, sickness, death, go on without regarding us. Everywhere I see most hopeless, unrelieved suffering; and for aught I see, it may be eternal."

vent them, or if he can prevent them, and does not, then they are permitted either because God is indifferent respecting them, has malignant delight in them, or else allows them for wise and good reasons, which reasons are for the most part beyond our power and range of comprehension.

The latter supposition is the only one that will be received by intelligent humanity. But if God cannot prevent evil and woe in this stage of human existence, what evidence is there that he can prevent them in a future stage of existence; or if he can prevent them in our present existence, and for wise and good reasons does not, then what satisfactory evidence have we that he may not also, for wise and good reasons, allow them in a future existence?

The second class of miseries and woes which we enumerated are those resulting from conflagrations, volcanoes, tornadoes, floods, pestilences, and the like; they are those results which follow in the track of the simple operation of natural laws.

By men of ordinary range, at least, these things are looked upon as dire evils. They bespeak severity, and represent one side of the divine character. They are among the things made which indicate a certain phase of "his eternal power and Godhead." Men of common intelligence are wont to note a distinction between the symbol wrapped up in a beautiful June morning in New England and one appearing in the torrid heats of the tropics, under which "the earth lies parched, the cattle die, and destruction and pestilence issue as from the sun itself." They perceive a difference between the thrill of a gladsome life and the moan of pain

and death. Men in every-day walks somehow cannot get clear of the notion that there are two distinct sorts of weather in this world — the agreeable and the disagreeable. Most men are in this respect only a little in advance of the ancient Scandinavians, who are represented, when “looking within on their own passions, and without on the natural scenery around them, conscious of order and disorder, love and hate, virtue and crime, beholding phenomena of beauty and horror, sun and stars, night and tempest, winter and summer, icebergs and volcanoes, placid moonlight and blinding mist, assisting friends and battling foes,” as coming to the conclusion that all things are representatives either of the good or the bad. Few can fail to see that affairs in this universe are not all one-sided, and that we cannot wisely harp upon the one string of the divine goodness, while the other — that of the divine severity — is so continually in the way and under our fingers?

Suggestive is the story told by science of the forces found in a single sunbeam : —

“The most delicate slip of gold leaf, exposed as a target to the sun’s shafts, is not stirred to the extent of a hair, though an infant’s faintest breath would set it into tremulous motion. The tenderest of human organs, — the apple of the eye, — though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoicing in their sweetness, blesses the useful light. Yet, let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath.”

Very wise sometimes is our philosophizing. Conflagrations break out, our learned men say, because of carelessness. Dams give way and countries are flooded by reason of imperfect construction, or lack of wisdom in selecting locations. The ship goes down at sea in consequence of poor navigation; in each instance there are but the normal action and execution of natural laws. Sometimes explanations are very learned, and for the moment satisfactory. Our philosophers say that these things are evils only in appearance. Hence the tornado becomes a necessity. A mass of heated air ascends along a line of heated water. Two currents dash in, right and left, to fill the space; they clash; a tornado sweeps along the line; three thousand perish, but thirty thousand or more are saved. Our scientists teach us that this is the only way of restoring the equilibrium and of preventing a "stagnant atmosphere" and a "rotting sea."

So of volcanoes: did they not occur in certain places, say our wise naturalists, and did not the earthquake result occasionally from the contracting of the earth's crust, physical evils would accumulate, and their accumulation would anon annihilate all existence. A few in given localities perish that the whole world may for a time be continued.


The following illustration is sometimes used to show the true relation of things in the physical universe, and also to show the narrowness of the view of the mass of men:—

An inhabitant of St. Thomas saw all his property swept away and every member of his family killed in the last great tornado. He does not understand the

science of meteorology, nor does he understand how essential for the good of the greater number are the ocean streams and atmospheric currents. He therefore rebels, and contends that the God who rules the world and rides upon the storm is vindictive and cruel. It is said that the man's range of vision is limited, hence his false deductions; he does not look beyond his little island home. The highest good of the greatest number never enters into his calculation. It is limitation and ignorance that furnish his conclusions and his objections.

This reasoning is all very well, but we fail to see that it helps the poor man who has lost his fruits and his family. Does it never occur to our philosophers that it might have been as well to have made a world not requiring such dire exigencies? But it is replied, *This consistently cannot be done. Cannot be done!* We suspect as much, all things considered. We will not, therefore, call God vindictive and cruel. For doing that which the nature of the case requires, he should not be blamed, nor voted out of existence.

But there is a reverse side to these admissions and conclusions; they act and react. The case is this: When Christ, who is acquainted with the interests of the entire universe, says that endless punishment is the penalty to be inflicted upon the finally impenitent sinner, and when he conveys the impression that all who have had the opportunity to gain eternal life in this world, and have rejected it, will have no further opportunity in the world to come (either from choice or otherwise), is it becoming in us, from our limited lookout in this world, to say that Christ is mistaken?



or, if these things are true, that God is cruel, when we neither know his reasons nor what is for the highest good to the greatest number?

We do not know what are for the interests of God's universe, apart from revelation, so well as the ignorant islander knows, or thinks he knows, what is for the interests of the world in which he lives. How little we know, independent of the Scriptures, about God! His being fills immensity. Angels are confounded before him. And yet some men venture to say exactly what God ought to do with a hardened sinner in the endless future. These matters can never be measured by us until God ceases to be infinite or man ceases to be finite. Who of us can canvass the universe, or decide what the exigencies of eternity may require? Are we able to judge correctly of the proprieties of the divine administrations? Can we comprehend the amazing chain of causes and effects that stretches away beyond our ken, especially since things perplex us which are in our midst and under our eyes? Can we pass judgment upon connections between time and eternity, mortal actions and ultimate results, especially when connections in this life would bewilder us completely were it not for the light revelation sheds upon them? * To rejudge God's justice is "to be the God of God." Can we tell how some of the awful natural and moral laws of God, which make much waste in their destructive march through this world, will act through eternity, or what may be the necessary displays of the stupendous attributes of Deity? It is well asked, if God makes

* Ps. lxxiii.

the laws of nature so *inexorable*, should he not make those of the spiritual world at least *effective*? We seem compelled at least to admit, as in the case of the former class of evils, that God either can or cannot prevent these calamities that visit the earth so frequently; if he cannot, then perhaps he cannot save the finally impenitent sinner from endless punishment; if he can, and for wise and good reasons does not, then pray how do we know that the endless punishment of the finally impenitent sinner will not be allowed for wise and good reasons?


The safety of heaven may, for aught we know, require the existence of a hell, upon the same principles that the safety of the earth, as a whole, requires a volcano in Italy, or a tornado in the West Indies. Our limited range makes it presumption for us to say this is not the case.*

* "Christianity," says the author of *Ecce Homo*, "is not quite the mild and gentle system it is sometimes represented to be. Christ was meek and lowly, but he was something besides. What was he when he faced the leading men among his countrymen and denounced them as a brood of vipers on their way to the infernal fires? That speech, 'I am not come to send peace, but a sword,' will appear, when considered, to be the most tremendous speech ever uttered. Burke's wish that the war with France, which he foresaw, might prove a *long* war, has been stigmatized as horrible. It was certainly an awful wish; it may well cause those who look only to physical and immediate happiness to shudder; but from Burke's premises it was justifiable.

Christ's solemn resolution to persevere in what he felt to be his mission, in spite of the clearest foreknowledge of the suffering and endless bloodshed which his perseverance would cause

The third class of miseries which befall humanity are those resulting from war, intemperance, the inquisitions of Popery, from slavery, and from human sacrifices. It is sometimes said that God does not cause these evils; that they are rather the natural consequences of iniquity and ignorance which men bring upon themselves. There are two suppositions which cover the case. The first is, that the misfortunes resulting from these causes are direct divine afflictions, sent as punishments for transgressions. The second is, that they are normal consequences of man's transgressions, allowed under the divine administration because it is best they should be allowed. Either supposition answers the immediate purpose before us equally well. The first requires scarcely a word in making its application, and the second presents no serious difficulty. For if human sufferings result from direct divine afflictions, then, judging from their extent and severity, God is not, as sometimes represented, merely a goodish sort of personage, who has lost all disposition to correct his children, and who is in danger of spoiling them through too easy management and over-indulgence. On the other hand, if God did not prevent sin originally, and does not, except conditionally, arrest its direful consequences while the world stands, what is the evidence that he will do otherwise when the world ends? Sin, and misery in consequence of sin, are in this world; they are allowed by the Creator for wise and

to that race of which he was the martyr, was grounded on a similar confidence that the evil was preparatory to a greater good, and that if some happiness was to be sacrificed, it would be the price of a great moral advance."



good reasons, and they are allowed, so far as we can see, from the beginning to the end of human existence ; the tares are growing to the end and ripening with the wheat ; and this in the face of divine benevolence, and even in face of all that may be said as to the fatherhood of God. What, then, if it should turn out that God is not so indulgent towards sin as we sometimes think ; and not so indulgent as to let sin go without incurring at least its normal consequences in the future ; could the charge of inconsistency be urged ?

Men object to the statements of the Scriptures as too severe, and say they do not properly represent the divine character ; but “ you may seal up the Bible and blot out every record of God’s character which the Bible has given to men ; you may take the theology of Augustine and Tertullian, of Calvin and Edwards, and of all believers in the moral government and the punitive justice of Jehovah, and bind it to a millstone, and sink it in the depths of the sea, and you still read blazoned in great capitals over the earth and sky, The Goodness and Severity of God ! ”

“ Putting people into an eternal hell ! Why, the worst of men would not thus serve their worst enemies ; how much less would God ! Orthodoxy makes God infinitely more malignant and cruel than are the most malignant and cruel men.” * And yet, in the exercise of his government, God does as a matter of fact what such statements declare impossible. He abandons man to sufferings and miseries in every imaginable shape ; he allows him to prepare for himself

* Gerrit Smith.

hells without number ; he lets young men — multitudes of them — go straight to destruction, even in our midst and under our eyes. There are such wrecks in the mouth of every harbor. If God does thus in this world, why not in the next? Are not all these things a sort of foreboding, a sort of standing evidence of the truthfulness of what our Lord represents as the doom of the rebellious? Is it out of all reason to decide with John Foster that men cannot be “so abandoned of divine mercy unless to be soon visited by divine vengeance”?

With what perfect fearfulness does God visit anguish upon some forms of sin ! Who among us could send upon his worst enemy, for the transgression of a few moments, a lingering disease, that burns like fire in the bones, devours the body with rot, and drags the victim to the grave, wringing with anguish the hearts of a father and mother? And yet we may be daily confronted by these conditions.

In the first part of this book the question was asked, How can a mother be happy in heaven if her son is in hell? The difficulty has been very forcibly put by Mr. Potter : —

“The death of a little child,” he says, “the loss of a son, daughter, parent, or friend, leaves a sharp sword of criticism, against which the idea of eternal punishment, supported by all the creeds of the orthodox church, is as nought. The love of a mother for a child in the grave teaches her the love of God, which will bring her boy to heaven purified and cleansed from all sin.”

What a catch and hold upon our sympathy and

sensibilities are designed in this artistic use of language!

But assertion solves not so easily every existing difficulty. We had better test the unseen by the seen if our own wisdom is the final appeal. Matters in this world — say nothing about heaven — are not perfectly clear and satisfactory respecting mothers and sons.

Why does not God spare the anguish that comes daily to mothers' hearts while in this existence? If we could see this done here we should have a strengthened confidence respecting the hereafter. Pray tell us, why does not God restore every wayward youth who is plunging downward, and thus gladden mothers' hearts without number and without measure, as nothing else on earth would do?

Questions innumerable confront us. How can a mother be happy in heaven who looks down upon a son on earth reeking in corruption, suffering untold anguish, cursing God, and already in so deep a hell as to seek, in his madness, a voluntary death? Mothers are compelled to see such sights. How can they be happy? *

We are continually told that God is love, and that, therefore, he is bound to save the guilty, though they rush upon their own fate; but he does not now save the guilty from terrible sufferings, under the most distressing circumstances, whenever they rush upon their own fate. Men assert that God is not God unless he

* For the present we leave these as unanswered questions, as they will come up again. The Saviour met the difficulty at one point, but the application will hardly be satisfactory to most people. See Mark xii. 18-25.

is magnanimous enough to say to the thief, the gambler, the drunkard, the adulterer, and to wretches of every description, "Eat and drink, and be merry, for to-morrow ye shall go to heaven and be greeted by the angels." God is not a true father, it is sometimes claimed, unless he bids even those women rushing from the world reeking with all sorts of vice and pollution, and those men dripping with the blood of murder and deliberate suicide, to soar to glory, that their work on earth is done, and to endless bliss, and to the loving embrace of God, lest perchance friends cannot otherwise be happy. The case is sometimes put in this extreme form. If men choose not to go to heaven, even preferring to sink to hell, God will nevertheless drag them from the pit to paradise.* Now, all this may be well enough to dream and talk about, but we fail to recognize in these representations the features of that Deity who is revealed in the Scriptures, in nature, and in providence. The Lord our Master, both

* Origen was the first in the church to broach this idea.

"You cannot, and you shall not be lost; the evil you would choose shall be severed from you, do what you will; the good you would not have shall be forced upon you, struggle against it as you may."

James Freeman Clarke reiterates the sentiments of Origen.

"The power of the human will to resist God is indeed indefinite, but the power of love is infinite. Sooner or later, then, in the economy of the ages, all sinners must come back in penitence and shame to their Father's house, saying, 'Make us as thy hired servants.' . . . May we not say to the sinner, 'You may resist God to-day, to-morrow, for a million years; but sooner or later you *must* return, obey, repent, and submit?'"

in his life and death, gives a flat denial to all these effeminate and sentimental notions.

Whenever we say that God is so good that he will not punish sin in the endless future, all the ills and evils of earth rise up and bid us explain or keep silence.


The moment it is admitted that God permits evils to come upon man, and permits man to fall into sin, and allows him to suffer in consequence, that moment the case of the Universalist is gone.* “For,” as Edwards pertinently asks, “if God may, without injury to his government, permit a creature to fall into sin to-day and punish him for it, why may he not do the same to-morrow, and so on through every day or period of existence?”

“The God who could deliberately permit that sinning and suffering to revolve its wretched round during that vast period from the days of Noah until Christ, from hundreds of years before the period of authentic history, while empires on earth were rising and falling, and the earth itself was growing old, — is it at all in-

* The fact is, that every form of objection to the doctrine of endless punishment is of that type of argument which proves too much. Take, for instance, the view of the Restorationist, the most popular form of the Unitarian and Universalist faith at the present time. The claim is, that infinite goodness requires punishment to cease some time in the future; but every argument urged in support of that statement can be urged in support of the statement that infinite goodness requires all punishment to cease this minute. If we did not actually see pain in this world, we should conclude, on the grounds of God's love, that no such thing as pain is possible in the universe.

credible that the same God should suffer it to continue down beyond the range of all earthly history, when these empires and the earth itself have passed away? May he not make good his word? and is there not a terrific probability that 'everlasting punishment' may be everlasting? When once the beginning of future punishment is conceded, there rests on those who encourage the sinner with the hope of its termination a mighty responsibility to prove their assertion by most indubitable evidence. And when they once admit that punishment continues generation after generation, century after century, and chiliad after chiliad, is not the prospect dark as midnight that it may go on forever and forever?"

We believe God is love; but he is not such a being of love, judging from every manifestation of his character that he has given us, as to make it safe for any responsible agent to enter the future world in his sins. God is love, but not such a being of love as to make it "safe for a mortal to step forth over the chasm of death upon a cord of hope which his own hands have twisted." God is love; but it is thundered from every realm of the universe that he is not such a being of love as to make it safe to "come under the cataract where the feet may slide any moment, and where there is no guy nor balance-pole to arrest the fall." Have we not built air castles enough in this world, without building them for the next?



HUMAN NATURE.



V.

HUMAN NATURE.

AFTER a discussion of the God-nature, the most natural direction of our thought is towards human nature. This subject, in fact, at the point now reached, seems to block the way to any and every other phase of the doctrine before us. If we mistake not, there is an intrinsic alliance between the two topics — between the nature of the original and that of the one made in his image.* Human nature in its normal condition is the God-nature repeating itself, so far as the possibilities of the case allow.

In the chapter before us, however, we are to look upon human nature chiefly in its abnormal relations; the phenomenal antithesis in the divine becomes actual in the fallen human nature. Should the God-nature lapse, the analogies would be complete.†

Dualism is thus reduced to narrow but fearful limits;

* Gen. i. 27.

† There are certain phases of human nature, bearing upon endless punishment, which are omitted from this volume, such as Immortality, Conscience, Memory, and Thralldom of Character, — these having been discussed in "Credo."

the kingdom of Christ and the kingdom of his mighty foe are found warring on the same field, and even in the same temple. It is the awful never-dying duel between those symbolized by the wheat and the tares which presents itself. "I myself," rightly said the old Persian, "am hell, purgatory, and paradise."

"Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you," * said our Saviour. But he also said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." †

Sharply is this antithesis drawn in his address to the mixed multitude after the choice of his disciples: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." ‡

We venture, upon this authority, to state the proposition, that within our common human nature lies imbedded every imaginable element or germ of good that enters into the subjective kingdom of heaven, and likewise every imaginable element or germ of evil that enters into the opposing kingdom of Satan; and that it is left with men to decide whether as good men they will develop a kingdom of God with all its purity and excellence, or as evil men they will develop a different kingdom, involving its fearful catalogue of

* Luke xxii. 21.

† Mark vii. 21-23.

‡ Luke vi. 45.

crimes and iniquities, with all their ultimate and baleful consequences.*

Following the order of thought already suggested, we notice first the fact of the existence of an inhering or adhering goodness in human nature, which may be termed germinal, in the sense of possessing undeveloped elements.

* Definitely and early was this responsibility set before the chosen people:—

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them, I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him (for he is thy life, and the length of thy days), that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” (Deut. xxx. 11-20.)

The more extended and thorough one's acquaintance among the different walks and works of life, the more surely and deeply will the conviction fasten upon him, that all men now have, or have had, within them somewhat of goodness. If we mistake not, there is no reader of these pages who has ever yet met man, woman, or child so thoroughly bad, that, upon a continued acquaintance, nothing good could be discovered.

"There is no man's mind of such discordant and jarring a temper," says Sir Thomas Browne, "to which a tunable disposition may not strike a harmony." It is true that Dickens makes one of his landladies express a counter opinion; but the opinion of this *landlady*, under the circumstances, needs to be shorn of its extravagance to disclose the exact truth. "I am a woman," she says. "I know nothing of philosophical philanthropy. But I know what I have seen and what I have looked in the face, in this world, here, where I find myself. And I tell you this, my friend, that there are people, men and women both, who have no good in them — none. There are people whom it is necessary to detest without compromise, people who have no human heart—who must be cleared out of the way. They are but few, I hope; but I have seen (in this world, here, where I find myself) that there are such people."

We may sometimes think, like this landlady, that we too have found a person so brimful of iniquity, that neither original nor cultivated goodness exists; but further acquaintance discovers our mistake. There is no man so thoroughly bad but he has some tender spot, is an acknowledgment which humanity pays

itself. Rightly has it been said that there is no well so deep in any man's heart, if so much as a pebble be dropped therein, at the right time and place, that it will not dash tears of tenderness and sympathy up to his eyes.

We confess that sometimes this kingdom of right principles and thoughts is so far overcome by its antagonist, that the discovery of our mistake is made only at considerable effort and delay.

A man not long since was arrested and lodged in one of our county jails. The chaplain, visiting him, asked, "Is there anything I can do for you?" and received a surly reply, "No. Leave me." That night the prisoner, in attempting to escape, fell and dislocated his hip. The chaplain again visited him, expecting a different reception, but to his surprise, in response to his question, "Can I render you any service?" received the same gruff and surly "No, leave me." Conduct so unusual and unexpected awakened the chaplain's interest to such extent that he could not sleep, and at midnight rose and visited again the prisoner, saying to him, "I am come, my friend, to see if you are in need of anything;" and he plead with that rough man for the privilege of serving him, proposing various comforts and luxuries, yet received nothing but the same cold repulse. He turned to leave the cell, but just before he passed out of hearing, he paused; the prisoner noticing the pause, signalled the chaplain to return. "Do you really mean what you have been saying to me?" asked the culprit. "Most certainly," replied the chaplain. "Forgive me," replied the broken-hearted man; "I did not believe it; you are the first man I remember, my life

long, to have spoken a kind word to me ;” and he who had appeared indifferent, and soulless as a stone, was bathed in tears.

There are many others like him, whose contact with anything good is a marvellous rarity ; who seldom have received anything but kicks and cuffs ; who have been whipped by parents if they would not steal and lie ; who, in fine, have heard so few words of kindness and love, that they have forgotten how they sound ; and these things to such extent that the good they once had seems to have been turned to evil and gall ; and yet, very likely, there is in every such instance a quick of better nature somewhere underneath.

Illustrations of this class could be cited almost without number ; but we deem them unnecessary, upon the ground that the evidence is conclusive to all minds, that in every wicked heart on earth there is, or at some time has been, a leaven of goodness, including right impulses, stamped with truth and purity.* Our Saviour understood this, and made his appeals in recognition

* We cannot deny the prevailing conviction, which has been handsomely stated by James Freeman Clarke, that “we know that there is something good in man, something which God loves, some pure aspiration even in the natural heart, some throbs of generosity, some warnings of conscience, some pure love, some courageous virtue, in the humblest, the most depraved, the most abandoned. There are some flowers of sweetest perfume which spring up in the uncultivated soil of the natural heart on which God and his angels smile, for the seeds of these flowers God himself planted. We have seen harebells, graceful and lovely as the sweetest greenhouse plant, growing out of a sand-heap ; and we have seen some disinterested, generous benevolence in the mind of a hardened profligate.”

of the fact to all, except, perhaps, the professedly religious men of his time. Philosophically and religiously considered, there must be something in man to which appeal can be made. There is otherwise no hope for the race. The Holy Spirit comes in contact at a point of goodness; without it mutual repulsions must be inevitable and eternal. The salvation of any man depends, in part, upon this indwelling or existing goodness. No wonder our Saviour set a little child in the midst of his disciples, and said unto them, "Of such is the kingdom of heaven." The kingdom of heaven *was* in every one of these little children.

But at this point we shall be confronted by some man, whose duty calls him to detect heresy, with the charge that we are denying the doctrine of total depravity. We are half inclined to accept in silence the charge, for the sake of continuing the argument. What we desire for the present is to know the facts. The doctrines will take care of themselves if the facts are rightly collected and disposed of. Investigations are always impeded if one is compelled to fortify each step as soon as taken. Some think, we hope wrongly, that the present war between religion and science is more than half provoked by men whose theological *scent* excessively weakens their wit and wisdom. Out of respect, however, to kind and conscientious dogmatic critics we will reply, that facts prove all we have asserted, while at the same time the doctrine of total depravity remains unassailed, and, as we believe, unassailable; a reconciliation of these statements will appear a few pages hence.*

* See pages 196-198.

Assuming, then, that there are God-like qualities in human nature, elements which properly belong to the kingdom of heaven, and which are either bestowed upon human nature or essential to it, even in a fallen state, we are led to inquire, What will be the result in case the will, the executive and responsible part of man, is exercised in the development of these qualities?

Limited must have been one's observation if he has not already seen the actual consequences of this right development. Experiences like the following are by no means rare. A person, who by nature is no better than anybody else, or than people in general, enters upon a course of life and conduct whose tendency is to develop the good that is in him, and at the same time a course whose tendency is to overcome, or keep in subjection, the evil that is likewise within him. The more frequent method of accomplishing these grand results, especially in Christian lands, is the acceptance, by faith, of the spirit and atonement of Christ; and always, in all lands, one must yield the will to a Christ-like spirit. Christ, or his spirit, "is the touchstone of all hearts;" he is the evoking agency. The publicans and the sinners of Galilee, Samaria, and Judea responded to his call as to no other. The reputation of Zaccheus was anything but creditable, yet Christ drew out the other man that was in him; no mean man was that resultant.*

* "And Jesus entered and passed through Jericho. And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up

This case of Zaccheus is a type merely of what is daily taking place. Christ, or the Christ-like spirit, stands before a man; he looks and is transformed. It is like the fall of shower and sunshine upon the soil holding the seed; interference or harvest is the alternative. The grand power of Christ is this reflective power; so strong is it that the one may be almost taken for the other* — the servant for the master; then are sanctification and holiness perfected. This is the restoration of the moral image to man as it was before the fall, with somewhat of human merit added.† But during this process of development, the man may for a time suffer delays and occasional defeats; the struggle for higher attainments may go so hard with him,

into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." (Luke xix. 1-10.)

* 2 Thess. i. 10.

† We are convinced that there is a profounder philosophy underlying the relation of Christ and a Christian faith to the conversion, regeneration, and sanctification of the race, than theologians have yet discovered. The present era of science through which we are passing will doubtless leave us with new statements as to the nature of these doctrines.

and the odds be so strong against him, that he will often be well nigh discouraged ; but at length he can perceive advancement ; one step after another will be taken ; one point after another gained ; he will find himself growing stronger and stronger, and more and more a *master* of his position. It was his wont to reply to an insult with a blow ; then later only with a rough word or two ; later still, even when much provoked, not a blow was struck, not a word was spoken, only a little extra fire flashed from his eyes, and a little extra blood mantled his cheek. There stands the tiger still, but he is controlled ; rolling his eyes betimes, and lashing his sides, but *chained* : he cannot move an inch to damage any one.

Later still the tiger is not only chained, but is subdued, and turns into a universal friend ; the millennium in that man's character is reached, and in safety shall "the wolf dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead them." * You may now tease and test this hero to your heart's content ; you cannot make him betray his high attainment. He will worst Satan even, in every engagement. That flint part of his human nature, struck ever so hard with your heaviest piece of steel, will bring out no fire of the bad sort. Smite him on the right cheek, and he will turn to thee the left ; sue him at the law, and take away his coat, and he will give thee his cloak also ; compel him to go with thee a mile, and he will go twain ; become his enemy,

* Isa. xi, 6.

and he will love you ; curse him, and he will bless you ; hate him, and he will do you good ; despitefully use him and persecute him, and say all manner of evil against him falsely, and he will turn about and pray for you ; in fine, touch and tempt that man at any point, and you can only call forth the "peaceable fruits" of the kingdom of heaven. The evil kingdom is closed up ; possibly it is eternally sealed. Thrust such a man into hell, and he would evolve heaven out of himself ; there is no fire for him anywhere in God's universe.

It is true that in this life these perfect developments are rarely met. There are so many things to tempt and provoke, so many evil appeals to an evil nature, that paradise is not regained very often in this world.*

But when those men who have the heavenly nature predominating escape from this world, entering one in which every external appeal is of a right and good character, then will be the sublime revelation of what is really in humanity. To what grand extent these developments will be carried, is doubtless beyond the limits of our present comprehension. We may rest assured, however, that the well which Christ opens in such hearts will send up its cool, sweet, pure, and refreshing waters perennial, perpetual, and eternal.

* Whether the attainment is possible in this life is a matter in dispute. Personally, we do not question the possibility. Many have attained who dare not profess it. The late lamented Dr. Edward N. Kirk shrunk from the terms "holiness," and "sanctification ;" but a favorite expression during the last months of his life was, "I am now living the life of an angel : " few perfectionists say more.

When such a man steps forth into the unexplored future, the challenges of the mighty sentinels who meet him in the way, will die upon their lips as they behold the manifest stamp of this sublime royalty; the sanctified are the unchallenged sons of the Highest. Should the external kingdom of God, which through life has been a goal, finally fail these redeemed souls (it surely will not, its beauty, its triumphs, and its grandeur, shall thrill them with joy unspeakable and full of glory),— but should all this external reality prove a dream, the loss, relatively, would not be much; saints would be scarcely the poorer; this developed kingdom of God, this subjective heaven, would still be their everlasting possession.

At this point we can, in part, answer the question raised relating to total depravity.* If the fall means anything, it means a complete alienation from God.

* The following are representative propositions respecting human depravity: "The doctrine of the Catholic church on original sin is extremely simple, and may be reduced to the following propositions: Adam, by sin, lost his original justice and holiness, drew down on himself, by his disobedience, the displeasure and judgments of the Almighty, incurred the penalty of death, and thus, in all his parts,— in his body as well as soul,— became strangely deteriorated. Thus his sinful condition is transmitted to all his posterity as descended from him, entailing the consequence, that man is, of himself, incapable—even with the aid of the most perfect ethical law offered to him from without (not excepting even the one in the Old Covenant)—to act in a manner agreeable to God, or in any other way to be justified before him, save only by the merits of Jesus Christ."— *Moehler*.

"Our first parents . . . being the root of all mankind, the

Left to himself, man, after the original transgression, would never have made a right choice, nor performed a holy act. The race, whose progenitor began his career in an act of deliberate rebellion, would not do otherwise than fly from bad to worse.*

If, therefore, we find in man, before his conversion and regeneration, any qualities or elements which are not stamped with selfishness, sin, and rebellion against God, we are compelled to say that such qualities do not strictly belong to the fallen nature of man. If, also, we find any unregenerated man in the possession of external objects which afford the least possible enjoyment, we are likewise forced to admit that such possessions do not properly belong to a fallen human nature; the normal inheritance of a depraved man is spiritual death, utter poverty, and constant misery. Total depravity cannot imply less than what is in-

guilt of this (Adam's) sin was imputed, and the same death in sin, and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation.

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." — *Assembly's Confession of Faith*.

"Total depravity refers to a disordered state of man's nature, existing previously to his voluntary acts, and occasioning their uniform sinfulness." — *Professor Park*.

"It is that corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." — *Articles of Religion, Methodist Episcopal Church*.

* Bellows.

volved in these two propositions — utterly destitute of goodness, and utterly destitute of happiness and enjoyment.

The reconciliation between these statements and the admissions granted in the former part of this chapter, is by no means so difficult as at first appears. Daily mercies afford ample explanation. God sends his rain upon the just and the unjust.* He gives wealth and means of happiness to the sinful as well as to the innocent. These blessings are not merited; they are not nominal consequences, but supernatural gifts.

It may not be an over-statement to say that every moment of happiness enjoyed by an impenitent man, and every mercy of a temporal kind possessed by him, is something abnormal. The race had lost everything; but God, out of pure mercy, based upon the proposed and accomplished atonement of Christ, has loaned the race certain things in which happiness is found, and a restoration made possible. Everything enjoyed on this earth is a part of the atonement of Christ, impossible without it.

This is clearly seen respecting the providential gifts of nature, but is as really true of the good qualities and affections of the human heart; they were lost by the fall. The feelings of love, of gratitude, of pity, and the like, were no longer natural elements in humanity; the natural man is in no way entitled to them; no man can take any credit to himself on their account. If ever possessed, they must be granted to man by infi-


* Matt. v. 45.

nite mercy. Everything good in man, as Emerson truthfully says, "leans on what is higher."

Restoration, in a measure, was accomplished, and these admirable traits found in the human race were lent to the fallen and ill deserving, as the rain and the sunshine bless the fields of those who at the same time curse the name of the Giver; they are put into the grasp of humanity that there may be a common ground on which God and man can co-operate in the work of salvation. They are the showers and the sunshine of social, domestic, and individual life; like all endowments, the more largely they are bestowed, the greater will be the responsibility of the one possessing them.*

At this point we can properly anticipate the wonder, sometimes expressed, as to the ill desert and endless punishment of those who are destitute of a true Christian spirit, but who, nevertheless, are in possession of these natural kindnesses of disposition, and these

* If this, and other statements already made, are granted, it is not difficult to settle certain theological differences, provided, also, a few concessions will be made by different parties. New England Congregationalists, for instance, describe man as "dead in sin, and wholly defiled in all the faculties and parts of his soul and body." They are correct if the reference is to man as left after the fall. Unitarians represent man not as "death-sick, but naturally in health sufficient, with proper diet and exercise, to develop into perfection." They are correct if the reference is to man as endowed by certain unmerited and special favors of divine grace. The old school Calvinist says that "man has no right ability;" and is correct if reference is to the state superinduced by the fall. The new school affirms that "man *can* fulfil God's requirements;" and is right if the gracious ability which God bestows is meant.



warm affections of the heart. The Scriptures certainly allow of these apparently contradictory conditions; while the objection raised, if pressed to its limits, would deny the possibility of punishment in every individual case, for every man, as already noted, has some good quality. The most notorious men have phases of goodness. There is honor among thieves; and the wild Bedouin will lunch you before launching you into eternity.

The merit or demerit, it should always be borne in mind, consists not (in mere possession. It makes a world of difference whether a man has made for himself a heavenly disposition, or merely received it from a merciful Creator. The man with firm health and vigorous physical constitution may, or may not, deserve praise. We must know whether he was a sickly or well child; whether he has built up health by care and effort, or merely inherited it from a healthy ancestry. A person of beautiful face will receive our admiration; but whether the beauty has come from the personal development of a lovely disposition, or from a smiling providence, decides whether she is to be commended or God thanked. That a man's thirsty fields have been abundantly watered, does not prove that he is a good man, for the barns of a wicked fool are sometimes stocked and filled to overflowing.*


Thus with these indwelling good qualities; so far as they are not the product of personal conquest and development, they are the gift of God, and no thanks to the man for his endowments. It would be as proper

* Luke xii. 16-21.

to say that because a man is rich, and abounds in temporal blessings, he is therefore entitled to endless blessedness, as to say that a disposition lovely and kind is a security against endless punishment, and a passport to heaven. Indeed, it may be said that overmuch of a lovely disposition, like overmuch wealth, makes admittance to heaven all the more difficult.* A man may have an apparently heavenly disposition, and his moral character—that in which is vested his responsibility, and which constitutes his true self—may at the same time be perfectly and totally depraved. It is the improvement we make upon these qualities which God has loaned us that is to be passed to our credit. We brought nothing into this world; we can carry nothing out, save our history and development.

“A certain nobleman,” said our Saviour, “went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And

* Luke xviii. 25.



the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him." *


The good possessions of human nature do not, however, preclude their opposites; the one member of one leading proposition is not so at variance with the other two members as to destroy them.† As every man has within his nature good elements, impulses, instincts, or inspirations, so also every man has within himself possessions made up of evil elements, impulses, instincts, and inspirations. "As there is much beast and some devil in man," says Coleridge, "so is there some angel and some God in him. The beast and the devil may be conquered, but in this life

* Luke xix. 12-26.

† See page 182.

never destroyed." We read in "*Religio Medici*" that "we are all monsters; that is, a composition of man and beast; wherein we must endeavor to be as the poets fancy that wise man Chiron; that is, to have the region of man above that of beast, and sense to sit but at the feet of reason." We are told that within the Chateaubriand of *Atala* there existed an obscene Chateaubriand, that would burst forth occasionally in talk that no biographer could repeat. The same thing has been said of the sentimental Lamartine. Turner, who could dream of enchanted landscapes, is said to have entered into all the pleasures of a sailor on a spree. "A friend said to me of one of the most exquisite living geniuses," says J. C. Hare, "you can have no conception of the coarseness of his tastes; he associates with the very lowest women, and enjoys their rough brutality." * Pascal's statement of human

* The fact of this almost double consciousness, or dual man, is forcibly stated by the apostle: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am!



nature is not surpassed: "What a chimera is man! What a singular phenomenon! What a chaos! What a scene of contrariety! A judge of all things, yet a feeble worm; the shrine of truth, yet a mass of doubt and uncertainty; at once the glory and the scorn of the universe. If he boasts, I lower him; if he lowers himself, I raise him; either way I contradict him, till he learns that he is a monstrous, incomprehensible mystery. O the grandeur and the littleness, the excellence and the corruption, the majesty and the meanness, of life!"* We know of men, correct in all outward deportment, upon whom we can charge not a single fault, who seem to be far above all active antagonism with indwelling evil; yet we have learned that we are far from knowing what conflicts and warfares are betimes waged in their breasts.

"There are some people of whom we should never have believed evil unless we had seen it," says Rochefoucauld, "but there are none at whom we ought to be surprised when we do see it." James Freeman Clarke gives the following as the confession of those

who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. vii. 15-25.)

* Pollok happily expresses the thought thus:—

"A temple of the Holy Ghost, and yet
Oft lodging fiends; the dwelling-place of all
The heavenly virtues — charity and truth,
Humility, and holiness, and love;
And yet the common haunt of anger, pride,
Hatred, revenge, and passions foul with lust;
Allied to Heaven, yet parleying oft with Hell."

who "are most pure in heart, and most blameless in character: 'Outwardly we may seem innocent, but we feel an inward want that weighs on our heart like ice.'"


The best men living tell us that they are sometimes startled almost out of their wits by the horrid suggestions which spring up within them; and these "fiery darts" of the devil, as they touch and enter their souls, seem to come in contact with things frightfully inflammable. "No man knows, can know, the fiftieth part of the good that is in him, nor the hundredth part of the evil," says Bovee. Good men have confessed that without the slightest reason, and from no recognized agency, they have felt of a sudden an impulse to commit the most horrid crimes ever perpetrated. They would tempt and ruin some victim, strike some fatal blow, or leap from some precipice upon the rocks, or into the sea. How mortifying, how humiliating, for a pure heart to encounter such experiences!

It is possible, however, you have in mind some neighbor or friend, who, perchance, you think furnishes an exception; but could you analyze the contents of the heart, you would still find the rule quite right, and the person himself, if asked, would so confess.

A man once appeared in Athens who pretended to be able to read character accurately at sight. During a public meeting the disciples of Socrates presented their master to the physiognomist, asking an exposition of his character. He stated that the man before him was one of the worst types of humanity in the city; that he was a natural thief, a constitutional liar, and a glutton. At this point the disciples and friends of Socrates arose, with indignation, and were about to lay

violent hands upon this reader of character as an ignorant impostor ; whereupon Socrates interfered, remarking that the man was most certainly correct ; that all he had said, and much more, was true ; that it had been necessary for him to master these defects of character, otherwise he had been guilty of all that had been charged upon him. "No man knows where his neighbor's shoe pinches," reads the old adage ; but we may rest assured it pinches. "I am in process of bringing all my sins to light for the purpose of getting rid of them," says Henault ; "we never know how rich we are until we break up housekeeping." "Let no evil or evil thoughts enter here," would not be a wise superscription over any man's door, unless he desired a tenantless and deserted habitation.

"The heart of man is the place the devils dwell in ; I feel sometimes a hell within myself. Lucifer keeps his court in my breast. Legion is revived in me," is the confession of Sir Thomas Browne ; but many others can truthfully repeat it. "My own heart," said an acknowledged saint, "makes life bitter to me, and the thought of death sweet." Martin Luther's great foe was himself. "I am more afraid of my own heart," he said, "than of the pope and all his cardinals." Said the noble Ralph Erskine, as he saw a robber led to execution, "But for restraining grace, I had been brought to this same condition." Nor was it cant that led John Bradford, the English martyr, to express the same conviction, as he saw a man going to Tyburn to be hanged for crime : "There, but for the grace of God, goes John Bradford." The devout Samuel Marsden, the New Zealand missionary, had



been basely slandered by some bigoted enemies. He replied to a friend who had reported to him the slander, "Sir, these men do not know the worst; if I were to walk through the streets with my heart laid bare, the very boys would pelt me." "I have never heard of any crime," said Goethe, "which I might not have committed." "There is never a wicked man almost in the world, as fair a face as he carries," says Thomas Shepard, "but he hath, at some time or other, committed some such secret villany, that he would be ready to hang himself for shame if others did know of it."

This outward world of evil finds such full and ready response from within, that even devout men are at times well nigh terrified at themselves. President Edwards, speaking of himself, says, "My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination, like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often for these many years these expressions are in my mind and in my mouth: 'Infinite upon infinite — Infinite upon infinite!' When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sover-


eignty, I should appear sunk down in my sins below hell itself."

Not every one can appreciate the sincerity of these confessions, because not every one is convicted of sin ; but when a due conviction seizes the soul, then these expressions of Edwards will lose their apparent extravagance.* Men who yesterday felt a fair degree of self-complacency are to-day crying out in agony, "Good and great God, what meaneth this satanic tumult within me ! Am I possessed of the devil ?" These tempests that spring suddenly out of a dead calm, tearing the sea from its foundations, and flinging it against the skies, must have a powerful cause somewhere. The frightful heaving of a burning volcano must be produced by an existing force. So also must these spiritual earthquakes, this raging sea of evil passions which surges about, and sometimes threatens to engulf the best of men, have some fundamental force or basis in human nature.†

* The following is a good representation of an unawakened soul, from the pen of a liberal Christian : "So, in the midst of a fruitful country of lakes, and valleys, and vine-clad hills, the earth will sometimes open, and a river of melted lava pour forth, desolating all around. We hear of this with wonder, and do not think that right beneath our own feet, a few miles down, under these smooth fields and gentle plains, that some fiery ocean is rolling its red billows."

† The existing condition of the race is variously set forth in the Scriptures ; the following are representative passages :—

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. vi. 5.)



Were we in search for some possible exception, the field of childhood would first present itself; but at no other point is careful investigation more destructive of confidence. The nature of a child presents to every observer this double phenomenon — possibilities for both good and evil, with a strong bias towards the

“For the imagination of man’s heart is evil from his youth.” (Gen. viii. 21.)

“What is man, that he should be clean? and he which is born of a woman, that he should be righteous?” (Job xv. 14.)

“Behold, I was shapen in iniquity; and in sin did my mother conceive me.” (Ps. li. 5.)

“The heart is deceitful above all things, and desperately wicked.” (Jer. xvii. 9.)

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” (John iii. 6.)

“As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes.” (Rom. iii. 10-18.)

“I am carnal, sold under sin.” (Rom. vii. 14.)

“Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” (Rom. viii. 7.)

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” (Eph. ii. 3.)

evil. "If children were good by nature," quaintly remarks Plato, "it would only be necessary to shut them up in order to keep them good."

"When we are gazing on a sweet, guileless child, playing in the exuberance of its happiness, we are tempted to deny that anything so lovely can have a corrupt nature latent within; and we would gladly disbelieve that the germs of evil are lying in these beautiful blossoms. Yet in the tender green of the sprouting nightshade we can already recognize the deadly poison that is to fill the ripened berries. Were our discernment of our own nature as clear as of plants, we should probably perceive the embryo evil in it no less distinctly."

The twins that sit upon a mother's knee to-day seem near kin to angels. Thirty years hence, one may plunge a dagger into the breast of the other; it is only the latent murderer that is developed. No mother believes this of her twins, but not a mother on earth can say, Impossible.*

* "If you look into any work of natural history for an account of the lion, you will find him described as a powerful, ferocious animal, capable of destroying the most fierce and dangerous beasts of the forest; his height four feet, his length six or eight, his mane shaggy and copious, his roar deafening, his claws of enormous size, sharpness, and power. But suppose the hunter, coming upon the lion's den in the absence of the dam, finds the new-born whelps, hunts them with his hounds, and carries them home as his trophies. They are young lions! But how do they correspond with the naturalist's description? Yet they certainly have the nature of the lion, and the naturalist has described the lion truly. It is evident that the naturalist would have done no justice to

Whichever way we look, we are confronted with the fact that in every man, woman, and child there is a *tiger* ready to spring. All men are warriors, every one, and by the eternal necessity of things they are in this world to suffer a final defeat, or gain an eternal conquest. There is no armistice; there is no retreat; there is no discharge from this war; it is *victory*, or it is *death*.

The feeling sometimes creeps over us that there is something apparently hard and sorrowful, dark and desperate, in all this; and there is; that our lot is full of hardship on account of something for which we are not responsible; and it is; that existence is full of difficulty, full of exposure, and that terrible and awful issues are ever hanging over us, coming from some mysterious source, or from some fatal necessity; and all this is true. "Let a man take what pains he may to hush it down, a human soul is an awful, ghostly, unquiet possession for a bad man to have."

We could dwell upon this class of thoughts at greater length, but enough has been said to show that while there is a universe of good elements and forces in human nature, there is at the same time a universe of evil elements and forces, which is no less positive and comprehensive than the other.

How came the human race in possession of such dispositions? Upon whom rests the responsibility? To what do they tend, and in what will they end? are questions crowded with interest.

the lion's nature if he had given the whelps as a sample of it." — *Dr. Bellows*.

It is doubtful if we can settle, by any system of reasoning, the difficulties involved in the origin of man's depraved disposition. Perhaps we only need say at present that, historically, depravity dates back of any living man's consciousness, and that from some reason, on account of the necessities of the case, or in consequence of some aboriginal catastrophe, or by reason of something else, or something different, — no matter what, no matter how, — there is an evil disposition in our common human nature which is terrific, and our chief concern is, how to rid ourselves of it.*

A single word of explanation may properly be insisted upon; we therefore venture it. There is a possibility that the germs of all imaginable iniquities, to some of which the apple in the garden made its appeal, and which, if he chose, Adam could have developed, and unfortunately did, — as well as the germs of all imaginable goodness, — which he might have developed from the start, and never have fallen, but unfortunately did not, — may have been equally essential parts of the original nature of man. It is possible, if human nature were strong by creation, and temptations perfectly powerless, and virtuous inclinations universal and irresistible, that the most glorious destiny for humanity

* One of our old preachers has suggestively said, "We know not so well how we came by total depravity, as we are sure we have it. Nothing is more certainly true to be preached, nothing more secretly hard to be understood. Therefore, as in the case of a town on fire, let us not busily inquire how it came on fire, but carefully endeavor to put it out. A traveller passing by, and seeing a man fallen into a deep pit, began to wonder how he fell in; to whom the other replied, 'Do thou, good friend, first study how to help me out.'"

would be impossible. Our exposure may be the frightful cost we pay for creation in the image of God.

Certainly the priceless estimate put upon human rectitude comes not from passive conditions of the soul, but rather because the soul escapes, by mighty efforts and struggles, out of a fiery slag-clogged crucible. These enormous responsibilities we carry in our natures may constitute the terrible power with which we can make ourselves divine sons of God or baleful wrecks; the power of leaving behind us a mass of ruins or a temple and altar complete. Our tendencies, good and bad, may furnish us with a spark with which we shall kindle an undying flame of virtue, or set off a magazine filled with death and ruin; the means by which we can work with God and Christ, or against them; the power of becoming angels or devils. While these suppositions may relieve us somewhat of the surrounding gloom, they are presented only as an approximate solution of our difficulties.

The question of personal responsibility, as to our nature, either before or since the fall, after what has already been said, need not long detain us; as the mere possession of a heavenly disposition is found to be destitute of moral merit, so the mere possession of even a *satanic* disposition, if imposed upon us independent of personal volition, must also be destitute of any moral demerit.* It is a poor rule that does not allow of this double application.

* We indorse Dr. Channing's statement: "One, and only one, evil can be carried from this world to the next, and that is, the evil within us; moral evil, guilt, crime, ungoverned passion, the depraved mind, the memory of a wasted or ill-

Waiving further speculation upon these subjects, we pass to considerations bearing upon the development of this depraved human nature, which is found to be such a general possession. Nothing can more properly engage attention ; for the vital interest, the same as in the case of the God-like qualities of man, centres in the voluntary unfolding of these qualities or elements denominated evil ; in their development, and solely in this, is lodged human merit or demerit.

Limited observation only is necessary to show us that generally this development is gradual. Man more than once in a lifetime, as a rule, is permitted to stand at the crossway in life, with power of choosing, though perhaps the first conscious choice is the most decisive.*

spent life, the character which has grown up under neglect of God's voice in the soul and in his word. This, this will go with us, to stamp itself on our future frames, to darken our future being, to separate us like an impassable gulf from our Creator, and from pure and happy beings, to be as a consuming fire and an undying worm."

* Rev. Dr. Witherspoon has suggested the following several distinct steps in the downward course of sin, which will be found to harmonize with experience and observation : —

"First. Men enter and initiate themselves in a vicious practice by *smaller sins*. Heinous sins are too alarming for the conscience of a young sinner ; and therefore he only ventures upon such as are smaller at first. Every particular kind of vice creeps in in this gradual manner.

"Second. Having once begun in the ways of sin, he *ventures upon something greater and more daring*. His courage grows with his experience. Now, sins of a deeper dye do not look so frightful as before. Custom makes everything familiar. No person who once breaks over the limits of a clear conscience knows where he shall stop.

It is doubtless true that with the first voluntary wrong intention begins the development of a satanic kingdom ; thereafter, as Coleridge suggests, "there is *nature* in the will." With the first sin begins a movement which "encircles the whole moral nature of the soul, acting with the utmost constancy, never changing for

"Third. Open sins soon *throw a man into the hands of ungodly companions*. Open sins determine his character, and give him a place with the ungodly. He shuns the society of good men, because their presence is a restraint, and their example a reproof to him. There are none with whom he can associate but the ungodly.

"Fourth. In the next stage, the sinner *begins to feel the force of habit and inveterate custom* : he becomes rooted and settled in an evil way. Those who have been long habituated to any sin, how hopeless is their reform ! One single act of sin seems nothing ; but one after another imperceptibly strengthens the disposition, and enslaves the unhappy criminal beyond the hope of recovery.

"Fifth. The next stage in a sinner's course is *to lose the sense of shame, and sin boldly and openly*. So long as shame remains, it is a great drawback. But it is an evidence of an uncommon height of impiety when natural shame is gone.

"Sixth. Another stage in the sinner's progress is to harden himself so far as to *sin without remorse of conscience*. The frequent repetition of sins stupefies the conscience. They, as it were, weary it out, and drive it to despair. It ceases all its reproofs, and, like a frequently discouraged friend, suffers the infatuated sinner to take his course. And hence, —

"Seventh. Hardened sinners often come *to boast and glory in their wickedness*. It is something to be beyond shame ; but it is still more to glory in wickedness, and esteem it honorable. Glorious ambition indeed !

"Eighth. Not content with being wicked themselves, they *use all their arts and influence to make others wicked also*.

a moment, continuing through all eternity unless arrested by divine grace."

"Every rogue," says the Chinese maxim, "has begun by being a bad son." A robber on the scaffold was asked what had brought him to that end. "When I was a school-boy I stole a gold pin," he replied. "I would have given the world the moment it was done if it had been back again. But I was not detected, and did not return it. I was emboldened in sin. I next took a knife, then a roll of cloth; and here I am." The vital if not the decisive struggle of conscience was with that early temptation to transgress; he was, after the yielding, forever lost to virtue unless converted. Carlyle quotes the Arabs as saying, "There is a black speck, were it no bigger than a bean's eye, in every soul; which, once set it a-working, will overcloud the whole man into darkness, and quasi-madness, and hurry him balefully into night."

The statements are familiar, but correct, that upon the will, as the point of a needle, vibrates eternal destiny; two worlds, during probation, tremble in the balance; a card, a die, a gilded toy, or even an impure glance of the eye, may turn the scale downward to hell; a prayer of penitence, or a cry of faith, even

They are zealous in sinning, and industrious in the promotion of the infernal cause. They extinguish the fear of God in others, and laugh down their own conscientious scruples. And now, —

"Ninth. To close the scene, those who have thus far hardened themselves are *given up of God to judicial blindness of mind and hardness of heart*. They are marked out as vessels of wrath fitted to destruction. This is the consequence of their obstinacy. They are devoted to the judgment they ~~deserve~~."

in childhood, may fix the eyes on paradise, and hold them there, until the feet echo along its pavements.

“ So from the heights of will
 Life's parting stream descends,
 And, as a moment turns its slender rill,
 Each widening torrent bends.
 From the same cradle's side,
 From the same mother's knee,
 One to long darkness and the frozen tide,
 One to the peaceful sea.” *

The separation from God involved in the first voluntary transgression is therefore essentially and intrinsically eternal. One sin, by an unchecked normal consequence, will thrust the soul committing it into perdition. “The wages of sin is [spiritual and immediate] death.” †

While these vital and fatal decisions are vested solely with the human agent, still we cannot overlook the fact that external agencies and appliances are in force during the entire development of the character of the transgressor. The direct assaults of Satan are invisible; we consequently find difficulty in tracing them; still we see clearly enough the evidence of the impress made by malignant hands upon those who have gone farthest in the path of rebellion. As Christ usually works by secondary agencies in developing the good in man, so does Satan in developing the evil. The church and personal Christian effort are offset by earthly hells, and the personal influence of those enlisted on the side of iniquity. ‡

* Oliver Wendell Holmes.

† Rom. vi. 23.

‡ See the vivid description of a young man on the road to death, in Proverbs, chapters vi. 6-22; v. 4, 5; vii. 25-27; ix. 18.

As Christ and Christianity are the chief agencies in unfolding the kingdom of heaven in man, so also Satan and his agencies are the vocative and attractive forces in unfolding and bringing to ultimate completion the kingdom of iniquity in man.

As the ordinary restraints of society and social relations, together with many selfish interests and considerations, are often so many effectual, though temporal barriers and checks upon violent outbursts of iniquity, so the absence of these and the presence of their opposites often expose what had been concealed in the heart.* As we often hear it said, a man behaves well at home, under the eye of his wife and children, who sometimes, when away from home, is another man. "Away from home, near to harm," is based upon experience. "A reprobate is frequently concealed in

* John Foster, speaking of the vast amount of wickedness which is repressed by menaced retribution, makes a very wise observation: "The man inclined to perpetrate an iniquity of the nature of a wrong to his fellow-mortals, is apprised that he shall provoke a reaction to resist or punish him; that he shall incur as great an evil as that he is disposed to do, or greater; that either a revenge regardless of all formalities of justice will strike him, or a process instituted in organized society will vindictively reach his property, liberty, or life.

"This defensive array of all men against all men compels to remain shut up within the mind an immensity of wickedness, which is there burning to come out into action. . . . It is not very uncommon to hear credit given to human nature, apparently in sober simplicity, for the whole amount of the negation of bad actions thus prevented, as just so much genuine virtue, by some dealers in moral and theological speculation."

an honest man," says Vinet, "and he often needs only a circumstance to make him a felon."* Every reader of history will adopt the conclusion expressed by John Foster: "Whatever you may say or fancy about the equality of the race, it needs only a little civilization

* "Nothing is more fearful and awful about our nature than this rapid rush of a human soul from seeming innocence to full-blown guilt. With one bound the soul leaps over all those blessed restraints that tie us to outward virtue and to the respect of mankind. We flee into crime as if the dogs of sinful desire were on us, and we sought the outward act as a relief from the agitation and war within the soul." This President Woolsey, the author of the foregoing, illustrates by the following incident:—

"There was in London, a few years since, a German tailor, who was probably not more dissolute than hundreds of others in such a vast city—a mild, inoffensive man, whom nobody thought capable of dark deeds of wickedness. He found himself in a car of an underground railroad, in company with a wealthy man. They were alone, and yet, as the cars had a number of stopping-places in their five or six miles' course, every few minutes a new passenger might come into their compartment. They were alone, I say, for a passenger had left them, and the door was shut. Now, in the interval of three or four minutes, this man had murdered the wealthy man by his side, had seized his purse and watch, and in the hurry taken his hat by mistake, and had left the train the instant it reached the next station. He fled to this country, was seized on his landing, was found to have the dead man's hat and watch, was handed over to the English authorities, carried back, tried, and sent to his execution. How terrible was this speed of crime! No whirlwind or waterspout, no thunder-cloud flying through mid-heaven, could represent its swiftness, and yet here there was nothing unaccountable, nothing monstrous. He himself had been no prodigy of sin, nor was he now. The crime was an epitome

to make one of them look down from a tower, and the other to look up through a grate."

We hear it said that a West Indian pirate or an Algerine corsair will commit the most heartless murder with less feeling than a conscientious Christian neglects his daily devotions; but recast their lives, making only the childhood of the one that of the other, and perchance the Christian had been the pirate and the corsair had been the Christian. If my circumstances had been like those of some one else, I had been better or worse, is a frequent confession or complaint.

However much of truth and force there are in these statements, it is nevertheless certain that back of all else in our experience and development stands the *will*; and in the will is the responsibility, consequently the merit or demerit. The different allotments and circumstances of life are at most only appliances used by a skilful agent to make men sinful and wretched. Through a system of reasoning based upon a questionable self-justification and complacency we may come to the conclusion that we are blameless, and shall have to answer for nothing; but when we look into the heart, there is but one reply for both the pirate and the nominal Christian; each has had his convictions and his law; * the voice heard is, You are

of his life, a condensed extract of his character. We may safely say that what took a moment to resolve and to execute, was not the growth of those moments. It lay in his soul, in its selfishness, that was all ready to sacrifice the rights, the life of a brother man for the gratification of a wicked desire."

* Rom. ii. 15.

to blame for all the sin you have voluntarily committed. Sanctified souls have stood erect amidst heathen darkness, and extreme have been the lapses even under the advantages of the highest Christian civilization. To parade one's untoward circumstances is increased evidence of wilful depravity.

This conscience and this consciousness are of more importance in settling the questions of responsibility than any form of logical reasoning. Thus placing accountability where it belongs, without entering upon a discussion as to "gracious," "natural," or "moral ability," we call attention again to the agencies which are active in presenting to public gaze the concealed man of sin.

As like produces like, so prevailing iniquity produces iniquity. Thus crime itself acts as a social epidemic. "Epidemic swindling" appropriately titles an account of the embezzlements, forgeries, robberies, and burglaries in New York city during the year 1866. Physicians note a periodical recurrence which they call "suicidal mania."

Let crime of any form prevail for a time in a given locality, and all save those in vigorous moral health will be affected; every predisposed person will be sure to catch the contagion. A few incendiary fires started in any city will furnish demonstration; a passion for burning buildings will at once take possession of the evil-disposed. Assaults, highway robberies, and garroting are periodic and contagious displays of latent iniquity. Under these and similar incitements a seeming helplessness often characterizes the development of an evil nature. Demoniack possession is a term scarcely

too strong to be applied. Hazlitt correctly says, that "people do not persist in their vices because they are not weary of them, but because they cannot leave them off. It is the nature of vice to leave us no resource but in itself."

A body set in motion, unless resisted, rolls on forever, is the first law of motion; the physical world and its laws are typical of the spiritual.* "Extension and duration, as already seen, are the warp and woof of sin." It is a common confession that it is a great moral miracle for a man careless until old age to be awakened. These are facts which rebuke the position sometimes assumed that sin cures sin; that after a man has taken a full dose of iniquity, he will be sick, loathe it, and sin no more. He will be sick, loathe it, but sin all the more, is the normal result. †

The field of tares also usually ripens rapidly during great calamities. This is one of the kind of fires

* The usual statement of this law is, that motion in itself (that is, except as affected by extraneous forces) is uniform in velocity, and rectilinear in direction. — *Reign of Law*.

† The difficulty of ridding one's self of vice was long ago discovered, and is well stated by Plutarch: "One may, without any great difficulty, get rid of a wicked, cross-grained wife, if he be but a man, and not a slave. But a man cannot write a bill of divorce to his vice, and thereby free himself from further trouble, and procure his own repose by living apart; but it still cohabits with him, and dwells in his very bowels, and cleaves to him both by night and by day."

"It burns without a torch, and hastens crude old age, being through its vain-glory a burdensome fellow-traveller, and through its voracity a chargeable table companion, and a troublesome bed-fellow, by breaking and spoiling one's sleep at night with cares, anxieties, and surmises. For when he

which try the works and hearts of men. The social restraints are shaken off, and the character often stands before us stark naked. The final resurrection is, in part, anticipated.*

does sleep, his body is indeed at rest and quiet, but his mind is, through superstition, in terrors, dreams, and frights.

“When in my slumbers sorrows fill me,
Then frightful dreams and visions kill me.”

President Woolsey pertinently asks, “Does the aged miser relax his hold on his money-bags, and settle down on the lees of benevolence? Does the worn-out voluptuary, even when his senses are blunted, shake off his vices, and become a new man? Is this the natural process? Is it so common as to be looked on without wonder? Or, rather, when the grace of God — a cause from without, and extraordinary — penetrates into the heart of such a man, do not men look on his change with suspicion, as a kind of compulsory divorce from his vices; or, if he is admitted to be a sincere penitent, is it not regarded as among the marvellous results of divine grace?”

* The diabolical conduct of bad men in cities visited by plagues is proverbial. It was such in Athens; so in Milan, 1630; in London, 1665; and at Bagdad, 1831. The condition of these cities at these times of danger and death, we are told, was as if there were a carnival of hell in progress. Revelry, profanity, blasphemy, plunder, murder, lust, were unrestrained, and seemingly irremediable. While multitudes were dying on every side, there were those who made sport of their sufferings and death, and hastened their end that they might seize the treasure they possessed. “The effect of fear in these cases was utter and hellish desperation in wickedness.” Compare Rev. xvi. 9.

An English author already quoted speaking of the dormant elements of evil in society, gives a forcible statement of the thought before us: “There is a large proportion of human

Nay, more than this, we can anticipate what will be the result when such souls enter the future world and stand in the final judgment; amid those scenes will be the chief crisis in human history. Humanity will then be tested as never before; the manifestation will be unquestionable. If we mistake not, the apostle hints this, though incidentally. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."* On the day of judgment, as good men will appear better, so bad men will appear worse, than ever before. As the

strength and feeling not in vital combination with the social system, but aloof from it, looking at it with 'gloomy and malign regard;' in a state progressive towards a fitness to be impelled against it, with a dreadful shock, in the event of any great convulsion, that should set loose the legion of daring, desperate, and powerful spirits, to fire and lead the masses to its demolition. There have not been wanting examples to show with what fearful effect this hostility may come into action, and be the crisis of the fate of the nation's ancient system; where this alienated portion of its own people rushing in, have revenged upon it the neglect of their tuition—that neglect which had abandoned them to so utter a lack of knowledge, that they really understood no better than to expect their own solid advantage in general havoc and disorder."

After removing to the city hall the charred remains of the victims killed in the fall and burning of the Pemberton Mill, Lawrence, Mass., women who claimed to be in search of friends were detected in further mutilating the corpses by cutting off fingers and ears to obtain the jewelry. The same is said to have been the case after the wreck of the Atlantic, and following the late Mill River disaster.

* 1 Cor. iii. 13.

great trial proceeds, and as one piece of evidence after another overwhelmingly fastens guilt upon the guilty soul, as the impenitent sinner begins to realize that there is no way of escape, and as he finds his case an absolutely hopeless one, then, forgetting the place in which he stands, unchecked by all ordinary restraints, the evil in his heart rankling for expression, is it too much to suppose, in view of the developments actually witnessed during the great crises of every-day life, that such a sinner, in those solemn, fearfully solemn moments, will be so far abandoned as to bitterly and madly curse God and his empire? Such contempt of court, and swearing in the face of the Judge, is only ripe fruit, the ripening of which is under our daily observation. Will it not be necessary to seize those abandoned ones while imprecations and oaths are hot on their lips, and bind them hand and foot, carry them beyond the walls of the heavenly city, and cast them into outer darkness?

Nay, we may depend upon this, that if man is not rising upwards to be an angel, "he is sinking downward to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse."* The wheat and tares are growing together; † they will ripen completely in the harvest, and the end will be inevitable. ‡

It is in view of these and other like considerations that the appeals of the reformer, philanthropist, and

* Coleridge.

† Mark iv. 26-29; Matt. xiii. 24-30.

‡ Matt. xiii. 36-48, xxi. 40, 41, xxii. 11-13; Rev. xiv. 18-20.

preacher can never be over earnest while urging men to arrest the development of this kingdom of indwelling evil. Helplessness and hopelessness may usually be predicated of those who habitually and for a long time trample natural convictions under their feet, and enter into this terrible encounter with duty and truth — an encounter which always takes place during the development of Satan's kingdom. Even when the transgressor says, "My reform shall begin next year," he comes to a frightful decision; the course of sin advances with such acceleration, and produces such unexpected results at any moment of special provocation, that no one knows what the year or a day may bring forth; the headland is usually passed with startling rapidity, under cover of darkness, and during seasons of spiritual unconsciousness.

Let us bring the matter for a moment more directly to the test of experience and observation, seeking light upon the unknown by the well known. Our range of acquaintance must have been limited if we have not seen a given person, naturally no worse than others, enter upon a course whose tendency is to suppress all that is good in his nature, and call out all that is evil. At the start he may meet the ordinary ills and provocations of life with grace equal to that of a man who is struggling to develop the indwelling kingdom of heaven. But a change will shortly be noticeable. It will show itself in one way rather than another, perhaps, that depending upon certain natural aptitudes or circumstances. It will be found in a limited time that the man does not keep his temper as he was wont; that he has less and less government over his

appetites ; or he is less to be depended upon ; or he distrusts everybody about him more and more ; he is less charitable and more irritable ; he more frequently does as he lists, and lists in harmony with his passions, rather than with his judgment.

Let the man continue this course, and it is inevitable that the kingdom of the evil one, with all its hideous paraphernalia, will soon be inaugurated. The forces in that man's nature which would have swayed him religiously will become forces to sway him irreligiously. His light will be turned to darkness ; just as any property, "overwrought and carried to excess, turns into its own contrary ; just as frost, raised to its utmost intensity, produces the same sensations as fire." At length, if his flint nature is struck by any piece of steel, the spark of some infernal iniquity will be sure to fly off. The passage-way to his better nature is closing up ; it has become like the narrow way ; so narrow that the passage of virtue through it, from sheer difficulty, is like the passage of a camel through a needle's eye. The passage-way to his evil nature, on the other hand, has become broad, and many are the dusty feet of bad things that pass up and over that way. The road of evil through his heart has become hard as a pavement, and his speed is astonishing.

He hears the arguments of the preacher, and the entreaties of friends, but they fall about him as idle whispers ; he sees door after door closing behind him, shutting off possible return, but is more and more indifferent. "Careless and seared, the dreary wilds he treads." "He loves what he should hate, and hates what he should love ; joys in what he ought to

mourn for, and mourns for what he ought to rejoice in ; glories in his shame, and is ashamed of his glory ; abhors what he should desire, and desires what he should abhor." It is a frightful condition. Ephraim is joining to his idols ; the lamps in his soul are extinguishing ; the altars are overturning ; the light and love are vanishing ; the golden candlestick is removing ; the comely order is turning into confusion, and the house of prayer into a den of thieves. The faded glory, the darkness, the disorder, the impropriety, the decayed state, show that the great and good inhabitant is gone, or is about to go. Over the stately ruins we shall read anon, if we do not to-day, this doleful inscription : * " Here God once dwelt, but dwells no more." And at last, from that man's heart, in quick succession, proceed, in the words of our Lord, " evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." †

* John Howe.

† Mark vii. 21, 22.

This unfolding of iniquity is elsewhere in the Scriptures forcibly set before us ; the following passages are representative : —

" Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart ; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. iv. 18, 19.)

" For the mystery of iniquity doth already work ; only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ; even him whose coming is

Then has commenced in fearful earnest the hell of that man. For him there is no heaven in the universe of God ; thrust him into the heaven of the righteous, and he would flee from it, seeking refuge in caves and under the falling mountains.* He shrieks with the Satan of Milton, —

“Myself am hell.”

Suppose a mother should succeed in opening the doors of paradise to such a son ; † gladly would she have

after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. ii. 12.)

“But evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. iii. 13.)

* Rev. vi. 15-17.

† Professor Bartlett gives us the following forcible statement of the change that may, under certain circumstances, take place between husband and wife : —

“The love of a long-suffering wife may, in this world, be so thoroughly wearied out by abuse, and her sense of the utter inexcusable wrongfulness and vileness of her husband’s course become so clear and strong, that when the man whom she once dearly loved rushes at last on his earthly doom, his fate shall inflict no further wound on her heart.”

The course of more than one brother has so completely and forever wasted the affection and interest of a once loving sister, that no desire is felt ever again to look upon his face. The love of a mother is not so different in kind as to render impossible a similar experience.

them closed ; that would not be her son even if admitted ; she would close with her own hands the doors against that *fright* of a man, *and hold them*.

Then will the kingdom of darkness without find response to the kingdom of darkness within that wretched and lost soul — *forever and ever*.

ADMINISTRATION.

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VI.

ADMINISTRATION.

A KING and subject, especially if the king is creator, and the subject created, involves the necessary existence of a kingdom, having laws and an administration. But an administration emanating from a perfectly wise and good being, and having for subjects agents capable of both righteous and unrighteous conduct, implies certain restrictions, conditions, liabilities, and exposures. Law, sin, the character of universal jurisprudence, are, therefore, the topics which at this stage of the discussion demand examination.

That there is something in this universe which answers to the terms *wrong* and *sin*, no one seriously doubts, though there are a few half-deranged persons who affirm that sin, so called, is only the casting off of the gross elements of our nature, and that sinners are in every way as dear to God as the righteous. It is strange that men can come to believe almost anything, even that they are never to die, and that matter does not exist! but men have believed these things.

That there is also a broad difference between sinful conduct and righteous conduct, is likewise certainly clear to every well-balanced mind. Common sense has always recognized a distinction, for illustration, between him who seeks to save life and him who seeks its destruction; between those who robbed the traveller, leaving him half dead, and the good Samaritan of the parable, who bound up his wounds and saved his life. But, notwithstanding a general agreement as to the fact of sin, still there are differences as to definitions and explanations, which are certainly very broad. Yet it may be safely said, that whatever special definitions are given, they will agree in this — that sin implies *law* and a *lawgiver*. Waiving, for the present, therefore, a direct discussion as to the nature of sin, we first enter the province of law, to ascertain from this source, if possible, the nature of the responsibility of the one committing sin, and the real character of the sin committed.

Law, taken in a very general sense, is a mode in which force is, or should be, controlled. Hence one of the postulates of law is, that “without force there can be nothing to control, and in force acting at random there is no law.”

If anything is firmly established by modern philosophy and science, it is that law is universal. Nothing has yet been discovered in any realm of creation that is not under law. If God is the lawgiver, then it is clear that the whole created universe is the amazing extent of his legislation. That law also implies mind and executive force, none but a God-blind person can deny. No philosopher allows that law is

self-originating, and few admit the assertion of certain scientists, that law inheres in brute matter. "There can be no law without a personal representative and executive of the same," is an established principle of law in all departments.

Law, in its relations to free and unfree, responsible and irresponsible subjects, presents certain radical differences. The usual statement is, that free subjects *should* fulfil the law, and that unfree subjects *must* fulfil the law.

Narrowing the range to the field of civil law, we are met by another principle, upon which all common law rests; namely, that when the law assigns power to one, it necessarily lays all others under an obligation not to interfere with its exercise; and any violation of this obligation is a wrong. Hence the statement is fundamental, that "we are not under obligation until we have law, and having law, that instant we are under obligation." We may add the definition of McLennan, that "law is a rule of action, prescribed to and enforced upon the people by their sovereign;" and that of Blackstone, that "law is a rule of civil conduct, prescribed by the sovereign power in a state, commanding what is right, and prohibiting what is wrong." The statement of the elements of law, given in the Law of Nations, is in harmony with these definitions of Blackstone and McLennan:—

"In the meaning of the civil law, three principal ideas are involved: that of a command, that of a sanction, and that of the authority from which the command proceeds. Every law imports therefrom that something is to be done, or to be left undone."


From these statements it will appear that the office of jurisprudence is simply to accept existing laws without modification, and make them effectual without favoritism. Hence, also, legally speaking, the doctrine of punishments is merely the doctrine of final "Judicial Procedure."

But there is still another prominent idea in law and administration, which is implied in all definitions, though not always emphatically stated; it is the elementary principle of beneficence. "Law is beneficence acting by rule," is one of Burke's comprehensive statements. "The test of the goodness of laws," says a writer already quoted, "is their fitness to secure the greatest good in the whole society." The following have, or should become, maxims in all administrations: "Law is a system of regulations for preserving the general welfare," and "to protect rights is to apply law." Emerson has stated the matter in a way no lawyer can improve upon:—

"The highest proof of civility is, that the whole public action of the state is directed on securing the greatest good of the greatest number."

Referring to Blackstone's definition of civil law, and changing the word "civil" to "moral," and "sovereign power" to "infinite Lawgiver," we are able to find a correct definition of moral law; namely, a rule of moral conduct prescribed by the infinite Lawgiver, commanding what is right and prohibiting what is wrong. Lord Mackenzie accordingly defines moral law as "a law which prescribes to men their duties to God and to each other."

Is it, perhaps, Wuttke who says that "moral law,



to be righteous, must not conflict with duties required respecting one's self, one's neighbors, and God, but must harmonize with such duties, and indeed be based upon them. Any other law is tyranny."

We are met at this point by this question: "Does God have an unquestioned right to govern his subjects in accordance with a righteous law, which has been sufficiently revealed to those subjects?" We here refer to law in its twofold character; namely, an *inner* revelation to the reason of man, which is the primary and the universal revelation; and a supernatural, extraordinary, and objective revelation, which is a guarantee of truth amid human deceptions, doubts, and perils, and which is secondary in point of time, and is limited to those who have received the Holy Scriptures.

That God *claims* the right to govern can be denied by no one who accepts the sacred Scriptures as a divine revelation. That he *has* the right, is strongly fortified by three important considerations—the present occupancy of the throne, a universal consent as to his right to occupy the throne, and the constant and entire responsibility of his subjects to himself. This matter of responsibility is vital: responsibility and right to govern go hand in hand through the universe; but no verdict of the human heart is more pronounced than this: The right of the infinite Lawgiver to govern those whom he has created, and whom he sustains, is absolute.

But these admissions, together with the nature of law and administration, do not allow us to stop with the mere right of God to govern; he must be, in an important, nay, most vital sense, a subject of

his own law and administration ; otherwise he is a lawless tyrant ; he is, consequently, under a *moral obligation*, the highest imaginable (made the highest by existing and absolutely necessary relations), rightly to govern all his subjects.* From principles already laid down, this obligation requires him to govern in such a way, and by the use of such means, as to guard and protect the highest interests of those who are governed. But the highest interests of the governed cannot be secured unless the ruler protects the welfare of one against the encroachments of another, and especially unless he guards the rights of the many against the encroachments of the few.

Admitting, then, that God not only has the right, but that he is also under the most solemn obligations

* Hopkins, in his "Law of Love," very happily illustrates this thought. "To-day a child is at large in the streets. He has no responsibility to any teacher, and no teacher has any right over him. To-morrow the parent places the child in a school ; and now the teacher has rights, and the child is responsible. The teacher not only has the right, but is under obligation, to use all legitimate means to attain the end of the school, and the pupil is responsible to him for that, and only that which would interfere with those ends. Any authority needed to attain those ends is righteous authority, as growing out of his rights, and no other authority is righteous. So the responsibility of the child to the parent is directly from the right of the parent to control him, and must be co-extensive with that right. But, as we have seen, the rights of the parent are from his relation to the end of the child and of the family, which he is under obligation, by the affirmation of his own moral nature, to take every proper means to secure ; and so the child must be directly responsible to him."

to govern his subjects in such a way as to secure universal good and individual protection, and also admitting that his subjects are free to encroach, one upon the inalienable rights of another, and are liable to do this, and do actually seek to make these encroachments, and are able even to succeed in their attempts, — then it of necessity follows that God must employ means to check the intruder who would dare interfere with a divine and beneficent administration.

The means to be employed in such a case are clearly of two kinds — motives and forces. The motives subdivide themselves into two classes — promises of happiness and threatenings of misery. At this point the entire field of promised rewards and threatened penalties presents itself; our limits, however, forbid anything but the briefest discussion. It is obvious from the outset unless the ill-disposed are at once arrested by force, and either put beyond the opportunity of doing wrong, or else executed forthwith, that they should be threatened with future peril in case the rights of any one are in danger of being violated by them. Thus fear of threatened penalty may be allowed to fulfil the office of immediate force, or execution, by acting as a motive to restrain the lawless, who would otherwise disregard the rights of their own natures, the rights of their fellows, and the rights of their sovereign.*

* We may properly state in this connection, that while the Scriptures, as in other matters, give us no distinct and formal classification of transgressions, still, by careful study and analysis, we shall find they group themselves very readily into the following classes: First, violation of duties enjoined by a Lawgiver which have relation to ourselves; that is, if we do not seek the perfection of our physical, mental, moral

In this case the design is to prevent wrongs, not by instant execution, if any wicked intention should arise, but by a threatening to inflict future execution in case the intention exists or is carried out. Threatenings are therefore properly termed "artificial obstacles," used for the purpose of preventing sin. It is consequently a correct deduction of a distinguished English advocate that "when the threats of the legislator do not prevent crimes, and penalties have to be actually inflicted, his design has failed. The penalties must then be inflicted in order to maintain the future efficacy of his threats."

That God has availed himself in his administration of these "artificial obstacles" by presenting the highest possible motives, both in his promises and in his threatenings, is a fact already abundantly proved.* But if we should set the authority of the Bible aside, disregarding all its appeals and motives, still we can find no escape, for the moral sense of man most clearly and em-

and spiritual being, or if we do any violence to the powers upon which such perfection depends, we are guilty of the first class of sins. These are not sins against ourselves, but against the Lawgiver; because the violated duties were enjoined by him. Second, violations of duties respecting our neighbors, which duties are enjoined by the Lawgiver, and their infringement is consequently a sin against him. These wrongs result from not regarding the personal rights of our neighbors, in disregarding their personal wants, and in not seeking the perfection of their physical, mental, moral, and spiritual being. Third, violation of duties relating directly to God, involving those matters contained in the first table of his laws (Exod. xx. 1-11), and which are comprehended in the Saviour's sublime summary of the law (Matt. xxii. 37-40).

* See chapter entitled "Disclosure."

phatically repeats what the Scriptures affirm. Every man carries in his own soul divine threatenings; and the "imagery of this troubled conscience lies in the future."

Met by these facts we cannot do otherwise than say that the use of threatenings is evidence, not that God's government is not sound, but that in it, the sternest justice is tempered with a benignant mercy; for threatening or an extinction of the human race has been, and is, the only alternative.*

* It appears from the foregoing reasoning that penalties and threatenings are not unworthy of the infinite Lawgiver. They indicate the profoundest wisdom in any administration. It is likewise one of the greatest mistakes to suppose that fear based upon penalty in the divine administration appeals merely to ignoble and slavish motives: the fear of physical — we may almost say of personal — present or future suffering is only incidental, or at least secondary, and is effectual only with those who have fallen below the reach or influence of other motives. The fear of which the Scriptures speak, especially when referring to the righteous, is the fear of an expressed disapprobation of the Lawgiver, and also of that "recoil of personality against aggression upon its rights" and against the rights of others. "No man fears God truly," says Doane, "but that fear ends in love." Scriptural fear is a wise apprehension, "taking counsel of the reason, and not of the imagination." Fear is a self-preserving impulse. It has been well remarked that "it is not a base motive if it aids in securing our welfare."

The Scriptures present this subject in its true and wholesome light: —

"And Samuel said unto the people, Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart, and turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will

If the wisdom of threatenings in the divine administration is established, then it must also follow that the threats which are employed should be positive, and so

not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way; only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king." (1 Sam. xii. 20-25.)

"O fear the Lord, ye his saints; for there is no want to them that fear him." (Ps. xxxiv. 9.)

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth forever." (Ps. cxl. 10.)

"The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." (Prov. xix. 23.)

"Let us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccles. xii. 13. 14.)

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Mal. iv. 2.)

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. x. 28.)

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. iv. 1.)

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." (Heb. xii. 28.)

severe that they will be suitable motives to obedience ; otherwise they may as well be dispensed with. If the Lawgiver should say, I *require* you to love me and

In harmony with the spirit of these passages is the confession of Sir Thomas Browne : —

“ I fear God, yet am not afraid of him ; his mercies make me ashamed of my sins, before his judgments afraid thereof ; these are the forced and secondary method of his wisdom, which he useth but as the last remedy, and upon provocation ; a course rather to deter the wicked than incite the virtuous to his worship. I can hardly think there was ever any scared into heaven ; they go the fairest way to heaven that would serve God without a hell ; other mercenaries, that crouch unto him in fear of hell, though they term themselves the servants, are indeed but the slaves of the Almighty.”

Archbishop Leighton, speaking of godly fear, says, —

“ It is a holy self-suspicion, and a fear of offending God, — not servile cowardice, but filial fear.”

Jeremy Taylor sets the correct view of fear before us, in substance as follows : —

“ Fear is a duty one owes to God, as being the God of power and justice, the Lawgiver, the great Judge of heaven and earth, the Avenger of the cause of widows, the Patron of the poor, and the Advocate of the oppressed. Fear is the great bridle of intemperance, the modesty of the spirit, and the restraint of gayeties and dissolutions ; it is the girdle to the soul, and the handmaid to repentance, the arrest of sin ; it preserves our apprehensions of the Divine Majesty, and hinders our single actions from combining to sinful habits ; it is the mother of consideration, and the nurse of sober counsels. Fear is the guard of a man in the days of prosperity, and it stands upon the watch-towers and spies the approaching danger, and gives warning to them that laugh loud and feast in the chamber of rejoicing, where a man cannot consider by reason of the noises of wine, and jest, and music ; and if Prudence takes it by the hand and leads it on to duty, it is a

to love one another, because this is necessary to the highest good ; but if you choose to be disobedient and selfish, no matter, since it will make no difference in the future ; * it is clear that the threatening would be robbed of its significance, and deserve nothing better than contempt.

It will also be admitted that if, by wrong doing, there is any possibility of incurring some great peril, or of introducing into the universe any marked calamity, then, in proportion as that peril or calamity nears anything like enormous consequences, should the threatenings also approximately involve inflictions having corresponding illimitable consequences.

We have proceeded thus far upon the supposition that transgressions can be committed, by men, of such turpitude as to justify threatenings equal in character and severity to those found in God's two revelations, the Bible and the inner voice. To prove this supposition correct, it is necessary to fix our attention upon the nature and character of sin, especially in its relations to penalty and threatening.

We think there should be far greater accuracy and definiteness in the definitions and representations of sin by theologians, if they would justify penalty and

state of grace, and a universal instrument to infant religion, and the only security of the less perfect persons ; and in all senses is that homage we owe to God, who sends often to demand it, even then when he speaks in thunder, or smites by a plague, or awakens us by threatenings, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations."

* Thompson.

convince of guilt. It is undoubtedly true that many of the objections urged against the doctrine of endless punishment spring from misconceptions as to the real or intrinsic character of sin. If, for instance, sin, as some assert, is merely the casting off of the gross elements of our nature, — an act of purification, — then it not only does not deserve punishment, but, on the other hand, it does deserve *reward*. We see no reason why such sinners are not as dear to God as the most devoted saints.

Or, again, if sin is only a vitiated physical nature, inherited by the sinner, for which he is not in the least responsible, or if it is merely a circumstance of ignorance, or of weakness, then most assuredly all ought to agree with those who assert that sin does not deserve either severe threatenings, or eternal punishments, or even future punishment, or, strictly and properly speaking, any punishment at all. Such sin, if it is sin, passes entirely beyond the range of punishment; the ill that comes of such transgression may be a consequence, but cannot be a punishment.

We do not wonder that common sense starts back in disgust from what is implied in the proposition of even such an eminent philosopher and theologian as Professor Shedd, that “sin is a nature, and that nature is guilt.” *

* Arminius, in his classification of sins, falls into the mistake of not distinguishing between transgressions involving guilt and those which do not involve guilt deserving divine judicial punishment. He says, —

“Sin is further distinguished, from its cause, into sins of ignorance, infirmity, malignity, and negligence. 1. A sin of ignorance is, when a man does anything which he does

The following is a popular way of stating excuses for the transgressions of mankind, when not correctly distinguishing between unintentional transgression and those violations of law which involve guilt:—

“Some men barter character in the market for material gain. Some miss their footing, and fall through ignorance. And some dash the prize from them, as one casts down a beautiful vase, under an impulse of hot blood.”

The reader will notice that no essential difference is here drawn between the gain of wealth, the error of ignorance, and a rash impulse. This want of discrimination has, doubtless, led to the grossest misrepresentations. Those who maintain the doctrine of endless punishment are reported as sending men to hell because of being helplessly ignorant, or poor, or deformed. We reply, if any orthodox divine really

not know to be a sin; thus Paul persecuted Christ in his church. (1 Tim. i. 13.) 2. A sin of infirmity is, when through fear, which may befall even a brave man, or through any other more vehement passion and perturbation of mind, he commits any offence; thus Peter denied Christ (Matt. xxvi. 70), and thus David, being offended by Nabal, was proceeding to destroy him and his domestics. (1 Sam. xxv. 13, 21.) 3. A sin of malignity, or malice, when anything is committed with a determined purpose of mind, and with deliberate counsel; thus Judas denied Christ (Matt. xxvi. 14, 15), and thus David caused Uriah to be killed. (2 Sam. xi. 15.) 4. A sin of negligence is, when a man is overtaken by a sin (Gal. vi. 1), which encircles and besets him before he can reflect within himself about the deed. (Heb. xii. 1.) In this description will be classed that of St. Paul against Ananias the high priest. (Acts xxiii. 3.)”

makes this mistake, he is open to just and severe censure and ridicule.

Dr. Bellows entirely misrepresents the evangelical faith when saying that "no Andersonville prison, with its Wirtzes and Winders, summoning the world to curse its systematic cruelties, deserves one iota of the loathing and hatred with which the united race should repel the idea of a predestined ruin in a flaming pit for endless ages — the penalty of *helpless ignorance* and an *hereditary depravity*." While we would admit that the doctor is right in his judgment, perfectly so, if sin is merely "helpless ignorance and an hereditary depravity," yet we must add that if sin demanding punishment and consequently involving guilt is something else, as most assuredly it is, then the doctor may be most sadly in error.*

Others speak of the rigorousness of the orthodox faith because it is said to send to hell people who are helplessly and hopelessly insane. Sin in this case is looked upon as a species of mental derangement, the product of a sick brain. How far and how often this

* C. L. Ives, in accounting for the change of his views from endless punishment to temporal punishment and final extinction, shows that he is laboring under this same error. After assuring us that he had been strenuously orthodox, he says, —

"But during a recent journey in Europe, my faith in that doctrine was staggered by the sight of the multitudes there, and at the thought of the outlying millions still of Asia and Africa, all hurrying on to God's tribunal. Can it be that in their heedlessness and ignorance, or in their delusive strivings after pardon, they are to meet a doom such as, in its infinity of torture, the human mind could neither conceive nor endure the thought?"

is or is not the case, we will not decide, for that is not the question involved; we merely state a general principle. If anybody, especially if on account of no fault on his part, is so far insane as to be unconscious of any moral quality in his deed, then all men feel that there is no justice that could consign that man to endless torment, on account of any deed, however terrible in its consequences, which has been committed while in that state.

Others are disposed to mitigate the guilt of sin, and thereby shield it from punishment, on the ground that "it springs from an ungovernable propensity. The man has entirely lost his self-control, is the plea; therefore it is argued that it is a piece of monstrous cruelty to inflict hell torments upon such helpless sinners. It is said of Agamemnon that after he had been guilty of the grossest violations of the rights of others, he had but to say, "My mind was bewildered," and his conscience and popular justice were quieted. He may have stifled his convictions, and the people may have been awed into silence; in their hearts, however, was written his condemnation, if they believed him free and responsible.*

* The case of Jesse Pomeroy, the boy murderer, is a remarkable one, and has properly called out not a little discussion. When brought before the jury of inquest, he said that the only reason why he committed the crimes confessed was, that he could not help it. When asked, "What ought to be done with you?" he replied, "Put me somewhere where I can't do such things." What shall be the method of judicial procedure, it must be confessed, is a difficult one in such cases.

How far this plea is true in any given instance, we do not judge; that is not the question for settlement. Doubtless most men feel, with Massillon, — certainly we do, — that there are some transgressions “which are more justly to be denominated surprises than infidelities. To such the world should be lenient, as, doubtless, Heaven will be forgiving.” We set aside such instances, inasmuch as they are not clear cases of sin. The only position to be insisted on is this: if any one, young or old, civilized or uncivilized, has lost entirely his self-control, if he is impelled as a mere machine is impelled; if he is as helpless as a machine; if fate and necessity have chained him hand and foot, so that morally and physically he has no ability to do otherwise than as he does, and is morally and physically forced, in spite of himself, to do as he does, then we must decide that the man, while in that state, is not performing the act of a moral agent; the general judgment of humanity will demand his release from all such punishment as may in righteousness be inflicted upon manifest and voluntary wrong-doing; though, at the same time, it may be necessary to incarcerate these helpless transgressors on the ground of public safety; but the lunatic asylum would be their proper place, not the gallows, nor the state prison.

Another principle will be admitted; viz., that a crime must be clearly of a character demanding notice, in order to merit either severe threatenings or penalties. Monarchies are often chargeable with the grossest injustice in the execution of monstrous penalties for inconsiderable offences. A city ordinance, to employ a familiar illustration, forbids any one throwing rub-

bish into the street; but if some one should repeatedly do this, while it would indicate that he is a nuisance, and ought to be dealt with as a nuisance, that is according to the nature of the offence, yet nobody would decide that he ought to be hanged. A boy playfully steals a ride; while all agree that he has no right to do so, still no one would justify the coachman should he draw his revolver upon the boy. The offence merits nothing of the kind.

But on the other hand, a villain, not long since, placed several railway ties upon the track just before an express train was due; he then deliberately took his position to see and enjoy the crash and get the plunder. This differs from the former instances by an immeasurable distance. Here is a crime almost demanding special legislation.

We are now prepared to decide upon certain elements which necessarily enter into the nature of those forms of transgression which involve guilt, and which the lawgiver and administrator should seek to restrain either by the exercise of immediate force or through the influence of threatened punishments.

One of the leading characteristics of such transgression is based upon that evident or actual responsibility of the transgressor which is involved in his moral freedom. In this case the wrong-doer freely violates his own or the rights of others, contrary to known command or felt conviction. The definition of sin, given by Professor Park, exactly and fully accords with these conditions: "Sin is the voluntary performance of that which conscience condemns, and the voluntary omission of that which conscience requires." The pro-

fessor, in interpreting this definition, says, "It implies first, that sin is an act; second, that it is a voluntary act; third, that it is a voluntary act in violation of known law." If we mistake not, it is Jonathan Edwards who defines sin in such a way as to cover the same ground: "Sin is the voluntary departure of a moral agent from the known rule of rectitude or duty prescribed by God." Dr. Harris thus forcibly states the relation of voluntariness to sin and guilt: "If my volitions are truly, and in every sense, necessitated, the divine jurisdiction in my breast cannot commence till after I have willed." *

If, then, we are correct in basing our view of sin upon the principle or condition of freedom, as represented in these definitions, then, by as much as responsibility vests itself in moral freedom, by so much does that freedom increase the magnitude of the criminality incurred while disregarding the rights of others, and by so much also does the guilt of sin centre itself in the *will*, independent of all other considerations.

Our criminal courts of justice never lose sight of the principle of responsibility based upon freedom, in their procedures and decisions. That the transgressor is a man of culture affords neither shield nor condemnation. When a distinguished professor of Harvard

* Mr. Wesley in his Statement of Christian Perfection, draws a distinction which, as to the point before us, is correct: "Not only sin properly so called (that is, a voluntary transgression of a known law), but sin improperly so called (that is, an involuntary transgression of a divine law, known or unknown), needs the atoning blood."

College murdered a citizen of Boston, the jury did not ask whether or not the criminal was a gentleman, though told this was the case; they did not ask whether or not he had moved in the best circles of society, or had been accustomed to scholarly associations and pursuits, though told that such was the case; they did not ask whether or not he had been addicted to stabbing and shooting men upon the streets; it was a question with that jury, not of culture, nor of position, but simply one of freedom and responsibility as to the crime proved against him. Was that professor responsible? and did he do the murder?

Nor does the fact that the transgressor is a wretch excuse his crime; if he is the most forlorn and abject outcast in Christendom, and if he should successfully attempt the murder of only an inoffensive and obscure family, neither his low condition nor that of his victims would exonerate him. It is not a question of condition, high or low, but is clearly and simply a question of moral freedom and consequent responsibility that fastens upon the transgressor criminality and guilt.

While moral criminality in the absolute is settled solely on the ground of moral freedom, yet, relatively, matters of advantage or disadvantage, of culture or ignorance, have a bearing. But strictly speaking, they affect the turpitude of the transgression only as they affect the degree of responsibility. It is often remarked that the cities of Galilee, where Christ spent most of his time, and where he wrought most of his beneficent miracles, were not remarkable for external acts of immorality; and yet their sins were greater than those of cities proverbial for their wickedness.

Christ's words should never be forgotten, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which have been done in thee had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." *

The transgressions of Chorazin and those of Tyre had precisely the same ground on which their criminality rested; they differed in degree as to their sin because one arrayed the will against greater light and evidence than did the other.

We are now prepared for the statement that the freedom of the chooser and the clearness of the light under which the wrong choice is made leave no room for doubt as to the extreme sinfulness of the wickedness which is chargeable upon humanity. This freedom of man which enables him, though finite, to resist infinite authority,† which led the old Egyptian to say that "man is a mortal god," which suggested the Persian aphorism, "Wouldst thou know where I found the Supreme? One step only beyond myself," enhances human guilt beyond any comparable limits. This dignity of humanity, which lifts the race infinitely above all other earthly creations, likewise requires at the

* Matt. xi. 21-23.

† Compare James iii. 8-10: "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing."

hands of man strictest obedience ; if not rendered, the brand of his sin is the deepest and blackest possible.

It is also an important consideration, that no member of the race, capable of choosing, is freed from these conditions and obligations. The knowledge of what is essentially and morally right exists where simple consciousness and conscience are in exercise. To know the divine requirements, one has neither to be rich nor poor, educated nor illiterate ; one has neither to go into heaven nor descend into hell. Obedience to the universally indwelling *ought* is rectitude ; disobedience to the same is moral criminality.*

Such are the conditions which lead to the inevitable conclusion that every voluntary act of every man has in it an importance and a dignity of the greatest and most solemn import, involving consequences whose magnitude we can hardly measure, and demanding the most careful scrutiny, and the wisest and most just administration of an infinite Lawgiver.

There is still another, and perhaps the most important consideration of all, which must necessarily enter into our estimates of moral criminality : the character of the one against whom the wrong is perpetrated, other things equal, is measure of its turpitude.

* Compare Deut. xxx. 11-14 — "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

See also Rom. ii. 10-16.

The early divines were accustomed to put the argument in the following form : —

Every crime is direful, and deserving punishment in proportion to the greatness and worthiness of the being against which it is committed. If a son should strike a servant, it would be a crime ; but should he strike an excellent father, who presides with dignity and love over that family, it would be a crime of greater magnitude. Should a man take away the life of an innocent neighbor, it would be a crime ; but should he assassinate a most excellent prince, and thereby attempt to bring ruin upon a kingdom, how much greater would be the guilt of that assassin ! *

Already it has been hinted that every form of human transgression infringes upon the laws of God ; and so far as the voluntary and intelligent, that is, the sinful, element exists, so far God is the being who is wronged. The guilt of sin in a righteous administration always presupposes the violated rights of others, thus naturally connects the offence with the Supreme Being. Sin and guilt, therefore, whenever reported upon by the soul of man, are not regarded as merely human affairs ; “ in their deepest working they are theistic.”

Theological statements almost uniformly have been framed in such ways as to conform to this view. “ Sin is something thought, spoken, or done against the law of God, or the omission of something which has been commanded by that law to be thought, spoken, or done.” †

* See 1 Sam. ii. 25.

† Arminius.

"Sin is any transgression of, or want of conformity to, the law of God." * Luther's statement is brief, but comprehensive: "Sin is essentially a departure from God."

This same element is likewise implied in the scriptural statements of sin. "Whoever commiteth sin transgresseth also the law; for sin is the transgression of the law." † It is not a law of any local or civil code here referred to; it is rather, as Cicero says, "that law which is not one at Rome, another at Athens, but one and the same everywhere."

The Scriptures also state that "all unrighteousness is sin." ‡ But unrighteousness is violation of law. "Every transgression of the law is unrighteousness;" § and the law broken is not merely a human statute, but a divine command or prohibition. Nothing can more forcibly illustrate the thought before us than the wail of David after his double crime of adultery and murder. Certainly he had wronged, terribly wronged, a faithful officer in his army; || he had transgressed the rights of society, yet his penitent confessions were

* Shorter Catechism. St. Chrysostom gives the same view. "Excepting sin," he says, "there is nothing grievous or terrible among human things; not poverty, not sickness, not disgrace, not that which seemeth the most extreme of all evils — death itself; those being names only among such as philosophate, names of calamity, void of reality; but the real calamity is this, to be at variance with God, and to do that which displeaseth him."

† 1 John iii. 4.

§ Hall.

‡ 1 John v. 17.

|| 2 Sam. xi.

poured into the ear of the Lawgiver. David's instincts were faithful to the truth, and reported him correctly, when he exclaimed, "Against thee, thee only, have I sinned, and done this evil in thy sight." * Such is the conviction of every man when fairly awakened by his guilt.

* Psalm li. 4.

Certain other relations existing between the law and sin are brought out in the following passages:—

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Rom. iii. 10-20.)

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But

We presume, in view of these considerations, that few will dissent from the statement that every transgression accompanied by guilt, and consequently deserving punishment, is an intelligent and wilful crime committed against the Supreme Being, by whatever name he may be called, and however crude our conceptions respecting him. In every sin, from the nature of the case, there is some felt disregard or opposition to a divine or superior authority.

This consciousness also confirms the statement that God is the object against which sin strikes all its blows. The real tendency, or direct effect, of sin is, therefore, to dishonor the Chief Being in the universe, the Infinite and Absolute One, and to set aside obligations to him; but inasmuch as obligations to an Infinite Being are as infinite as anything excepting himself can be, then it follows that sin is direful and criminal to the same infinite magnitude. It is because God's interests are universal, and of unlimited importance, because his authority and government are boundless and perfect,

sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (Rom. vii. 7-13. Comp. James iv. 17.)

"But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust." (1 Tim. i. 8-11.)

and as good as they are boundless, that sin becomes such a solemn, and hideously sublime, and fearful thing to contemplate.

Nor is this all: sin, by opposing the divine authority, seeks the woe of the entire moral empire of God; sin really has, as a resultant, all the evils of the universe; it is the mischief of all mischiefs; and all this in face of the fact, and on account of the fact, that God is seeking by the exercise of the authority resisted by the sinner, to promote the highest good of all under his government. Sin, therefore, has been properly described as a death-blow aimed at the happiness of the moral universe, and an act of treason against the wisest and best of governments. Hence it appears that sin, by seeking a perilous and selfish end, instead of the will of God, in every instance casts a reproach upon the divine administration.

God told Cain that the blood of his brother Abel was crying to him from the ground.* That cry meant much; it was an expression of wonder that God did not protect his subjects who have the right to demand protection; it was a protest such that the divine administration could not disregard, Every transgression bespeaks something of a failure in the infinite legislation; every drop of blood spilt by violence since Abel is a cry in the ears of God, not yet silenced; it is an embarrassment, and is more of a trouble to God than the creation and continued management of the whole physical universe.

The light of a profound philosophy glimmers in

* * Gen. iv. 10.

the statement of Sadi, "The throne of the Almighty is shaken to and fro, when the orphan sets a-crying." *

* Forcibly does Mr. Webster, in his plea in the case of the murder of Captain White, present the relation of law to those under it, and the responsibility of an administration to protect those over whom it is exercised.

"It is said, that 'laws are made, not for the punishment of the guilty, but for the protection of the innocent.' This is not quite accurate, perhaps; but if so, we hope they will be so administered as to give that protection. But who are the innocent whom the law would protect? Gentlemen, Joseph White was innocent. They are innocent who, having lived in the fear of God through the day, wish to sleep in his peace through the night, in their own beds.

"The law is established that those who live quietly may sleep quietly; that they who do no harm may feel none. The gentleman can think of none that are innocent except the prisoner at the bar, not yet convicted. Is a proved conspirator to murder innocent? Are the Crowninshields and the Knapps innocent? What is innocence? How deep-stained with blood, how reckless in crime, how deep in depravity may it be, and yet retain innocence? The law is made, if we would speak with entire accuracy, to protect the innocent by punishing the guilty. But there are those innocent out of a court, as well as in; innocent citizens not suspected of crime, as well as innocent prisoners at the bar.

"The criminal law is not founded in a principle of vengeance. It does not punish that it may inflict suffering. The humanity of the law feels and regrets every pain it causes, every hour of restraint it imposes, and more deeply still every life it forfeits. But it uses evil as the means of preventing greater evil. It seeks to deter from crime by the example of punishment. This is its true, and only true, main object. It restrains the liberty of the few offenders that the many who do not offend may enjoy their liberty. It takes

We should also bear in mind, while estimating the turpitude of sin, that the confusion and misery introduced into the universe by every voluntary and intelligent transgression, have a strong and mighty tendency to propagate themselves to an infinite duration. Sin is a germ whose development has neither end nor limit: if the normal consequences chance to be arrested by reason of the interference of the Almighty, it is not in the least to the credit of the sinner. All this is true not merely of an accumulation of sins, but of every sin. "Imagine only one sin to exist, and unrest would follow. The ongoing of the soul would then be like the eye with a burning spark in it; it is inflamed, and weeps with pain, and has no rest till the spark is removed."

And this is true not only of outward acts of violence, but of a wrong thought cherished, if for no other reason than for the secret delight it affords.*

the life of the murderer, that other murders may not be committed. The law might open the jails, and at once set free all persons accused of offences; and it ought to do so if it could be made certain that no other offences would hereafter be committed; because it punishes, not to satisfy any desire to inflict pain, but simply to prevent the repetition of crimes. When the guilty, therefore, are not punished, the law has so far failed of its purposes; the safety of the innocent is so far endangered. Every unpunished murder takes away something from the security of every man's life. Whenever a jury, through whimsical and ill-founded scruples, suffer the guilty to escape, they make themselves answerable for the augmented danger of the innocent."

The ground for the destruction of the wicked is hinted at in Rev. xi. 18.

* Matt. v. 21, 22, 27, 28; 1 John iii. 15.

If, then, sin is to be measured by the greatness and sacredness of the law and Lawgiver against whom it is committed, or by the universal interests imperilled, or by the endless and disastrous consequences resulting, or by all these considerations combined, what principles of calculation can measure its enormity? It is claimed that a finite being cannot commit an infinite sin. The more study one gives this subject, the more clearly it will appear otherwise. "If there is any such thing as *infinite evil*, the transgression of God's law is such; and he who aims at this, and does the least towards it, or what has a direct tendency to it, is guilty of a crime which has no bounds as to its degree of ill-desert." * Even our Unitarian friends sometimes displace their ordinary expression by the soundest orthodox statements of belief as to this subject.

"Think not of sin," says Dr. Bellows, "as otherwise than infinitely hateful, — as involving consequences of immeasurable misery, — as utterly and forever the foe of God and man, the gate and the fire of hell.

"And that you may think rightly and with an unquenchable aspiration of goodness, — that you may know the glorious destiny of which your soul is capable, — keep the nature and the dreadfulness of sin, and the possibilities of moral ruin and guilty degradation to which you are constitutionally exposed, ever before you.

"Honor your nature by thinking what your existence costs God! Hide not its exposures, its perils, its alternative doom of shame and ruin; for it is

* Samuel Hopkins.

only by knowing, owning, measuring the depths of our possible guilt that we can know and estimate the weight of that crown which obedience, virtue, and holiness will place upon our heads."

If the positions already taken are admitted, then, from the nature of the case, there can be in the moral code no unimportant laws; each is the product of infinite wisdom, and has the sanction of infinite authority. There can also be no such thing as an unimportant crime under God's administration. Crime, in the language of jurists, is a deviation from law; every law of the infinite Lawgiver is such as to stamp every wilful and intelligent deviation with a limitless importance. Such is the nature of crime that guilt at one point becomes guilt at all points.*

"There is nothing insignificant, nothing," as Coleridge expresses the thought. "The smallest hair," says Goethe, "throws its shadow." Thackeray's rendering is impressive: "The great moments of life are but moments like the others. Your doom is spoken in a word or two." The wilful transgressions of even a child, especially since its moral sense is the most active, and its spiritual upbraidings are the most bitter, may therefore assume relations and proportions in the divine administration, which are startling to contemplate, and that, solely on the ground of *actual, personal ill-desert*.

In order that this discussion may not savor too much of dogmatism, before advancing farther we appeal to human consciousness in support of the exceeding

* James ii. 10. Compare Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10.

ill-desert of every form of voluntary transgression. Indeed, we may safely say that the strongest evidence of the universality and of the exceeding sinfulness of sin outside of revelation is in the soul of the transgressor. The sense of guilt sometimes slumbers, but sometimes wakes to work terrific anguish, and awaken the most fearful apprehensions.* True, life is full of disadvantages as to giving the mind to serious thoughts; every

* There is no difficulty in finding illustrations of this fact. (See Gen. xlii. 21, 22; Job xv. 20-24; Prov. xxviii. 1; Matt. xiv. 1, 2.)

"When one supposes himself near the point of death," says Plato, "there enter into his soul fear and anxieties respecting things before unheeded. For then the old traditions concerning Hades, how those who in this life have been guilty of wrong must there suffer the penalties of their crimes, torment his soul. He looks back upon his past life, and if he finds in the record many sins, like one starting from a frightful dream, he is terrified and filled with foreboding fears."

"The poets and dramatists," says Plutarch, speaking of this sense of guilt and the consequent apprehensions, "have borne witness to this trait of human nature. Stesichorus represents the guilty Clytemnestra as having a dream, in which a dragon with a bloody head seemed to approach her, presaging the vengeance which Orestes was to take upon her for murdering his father. They relate of Apollodorus, a monster of humanity, that he dreamed that he was skinned alive by the Scythians, and then seethed in a caldron, from which his heart cried out to him, ever and anon, 'For all this you have to thank me.' Ptolemy Ceraunus had his presentiments of what was to be the end of his career of ambition and blood. His attendants reported to him this singular dream: they saw him arraigned for justice by Seleucus (one of his murdered victims); vultures and wolves acted as judges,

man has such thoughts, however, and their habit is to come loaded with guilt. One may walk up Cheapside, London, and so on, even under the shadows of St. Paul's Cathedral, at twelve o'clock, noon, without hearing a single stroke of the iron tongue in the belfry; but at twelve o'clock, midnight, when the noise of traffic is hushed, then is easily heard every blow miles away. Thus, when God gives men a restless

and portions of flesh were dealt out to his friends. Such visions, phantoms, oracles, omens, disturb the guilty and admonish them of their doom."

President McCosh, speaking of the feelings of guilt and ill-desert wrapped up in the moral convictions of humanity, says, "The very ideas, so full of meaning, involved in these mental convictions, are native, original, and necessary. We cannot get them from mere sensations of pleasure or pain, or from any intellectual operation whatever; and yet we are constrained to take this view of sin whenever it is pressed fairly upon our notice. It is this conviction that stirs up and keeps alive a sense of guilt and apprehension of punishment in the breast of every sinner. It is found even among children, and among the rudest and most ignorant savages, who are urged thereby to try some means of avoiding or averting the wrath of God, and who are prepared, in consequence, to listen to the parent, or teacher, or missionary, when he speaks of the desert of sin, and points to the Saviour who suffered in our room and stead, and so made reconciliation for transgressors."

"It is an oft-repeated fact," says Ried, "that unbelievers in the existence of a personal God are not able to rid themselves of the warning of that law which God has written in their consciences; and may we not see in this a holy arrangement, by which when man has entirely sundered the bond of communion with his Maker, another bond should still remain?"

hour at night, or when he cleaves his sky with thunderbolts, then and at other odd intervals the conviction flashes upon the soul that rights have been violated, and obligations the most binding cast under foot. Sometimes an overwhelming conviction takes instant possession of the transgressor.

"For many years there was in the lunatic asylum at Philadelphia an intelligent and accomplished man, who, through his own untoward act, had made himself the victim of despair. He had killed his antagonist in a duel; but no sooner did he learn that his shot had taken effect, than he abandoned himself to the horrors of remorse. Most pitiable it was to see him measure off the paces, stand and give the word, 'Fire!' then wring his hands, and shriek, 'He is dead! he is dead!' then pace again and fire, and renew his self-upbraiding. In that fatal moment when his victim fell, Conscience took up her iron sceptre, and smote down reason, and hope, and peace." *

* In confirmation of what has been said on this point we may note the vividness with which the sense of guilt sometimes presents itself even to the best of minds. Dr. Edwards, after comparing his feelings respecting his own guilt to the lowest depths of hell, says, —

"And yet it seems to me that my conviction of sin is exceeding small and faint; it is enough to amaze me that I have no more sense of sin."

When Wilberforce woke up to a sense of his guilt, his "trouble of soul," as he expresses it, "was terrible." He asserted in after years that he had never read of mental agonies more acute than his own. Yet it was not terror that chiefly dismayed him. "It was not so much," he says,

But there is an additional fact, which is of importance in the argument, namely: this sense of guilt, resulting from voluntary transgression, never comes to men unless it is accompanied by the feeling of deserved punishment; the one is the counterpart of the other; if the one is dull, the other will be; if one is quickened, the other will be none the less so. Antiquity reports that there is sin; sin must be punished, is also, with great unanimity, the voice of antiquity. Men have always rightly judged that virtue means safety, and vice means danger.

"It remains as long as Jove remains, that he who has done the deed must suffer; for it is an established law," is the sentiment Æschylus puts into the mouth of one of his characters. Even the atheistic Euripides could not escape a similar conviction. "In the end," he says, "the good obtained their due, but the wicked, as they are by nature, will never fare well." *

There is often, it is true, a rude effort to choke down this sense of guilt. Some men seem to succeed. But

"the fear of punishment by which I was affected, as a sense of my great sinfulness in having so long neglected the unspeakable mercies of my God and Saviour."

* Similar expressions are found elsewhere. "There is no protection for the unjust," says an Arabic proverb.

It is a Hindoo saying that "men may live amid many enmities, but will not escape the enmity and pursuit of their own sin. This shadow at their heels will not leave them, which means destruction."

It is a Hindoo direction, also, to "commit not wrong, saying, 'I am poor;' if you do, you will become poorer still."

Says Dhammapada, "Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is

one has not to live long to learn that there is music in this world which has no harmony in it, and a laughter devoid of joy. There is a frivolous life, a turbulent state of society, which seem to carry upon their surface confidence and contentment, but underneath there is a fearful looking forward to a fiery indignation. When least serious and most indifferent, many men can best express their heart-feelings in the words of Dryden : —

“ Here, here it lies : a lump of lead by day,
And in my short, distracted slumbers,
The hag that haunts my dreams.”

Is there not in these unhusht moral convictions of the human heart a tacit acknowledgment, at least, that man is under God's administration, that obliga-

there known a spot in the whole world where a man might be freed from an evil deed.”

Compare Daniel Webster's plea at the trial of the Knapps, commencing, “ Such a secret can be safe nowhere,” &c.

The parable of Arda Viraf expresses the conviction that transgression will be variously but justly rewarded : —

“ I saw the souls of a man and woman dragged, the man to heaven, the woman to hell. The woman said, ‘ How is it that though we shared every benefit when living, they are now bearing thee to heaven, me to hell ? ’ The man said, ‘ Because I practised good thoughts, words, and deeds ; but thou didst worship idols. ’ The woman said, ‘ Among the living thou wast completely lord and sovereign over me — my body, life, and soul was thine ; then why hast thou not taught me the reason of thy excellence, whereby thou mightest have caused excellence in me ? ’ The woman sat in darkness, but without other affliction ; the man sat in light, but covered with shame.”

tions the most solemn have been violated, and that the Lawgiver is about to inflict punishment?

The following is a pertinent statement and question in this connection : " Men are not fond of what is irrational for its own sake ; they certainly do not love their own misery. Why have they thus cruelly tortured themselves for naught? Why have they indulged in such terrific inventions of fancy? Why have they passed a sentence so unjustly severe on their own depravity? "


But aside from the moral convictions, others, which we may regard as intellectual, confirm these statements respecting guilt and punishment. Men who have arrayed themselves against the doctrine of future punishment on every other ground, are now becoming its advocates from demands growing out of an intelligent view of things. Science, after her grand advances, returns to pay her tributes to the faith of the fathers.

The naturalist, for illustration, who once scouted the church dogma of punishment, has discovered, in his searching analysis of the operations of nature, that every law must have a penalty, and that every violation of law must be followed by punishment. He sees that there can be no government, in nature or in morals, without law : he studies the physical heavens ; he follows the motions of these worlds of size inconceivable, of flight beyond comprehension ; he thinks upon the majesty of the laws governing them ; he knows that the slightest violation of those laws would throw the whole system into confusion ; the supremacy of law is felt by him to be everything, and its violation frightful. But the scientific reasoner does not stop at this point.

He likewise acknowledges that there can be no moral government without law and penalty. God, he says, must, in the inevitable necessity of things, establish laws, and enforce them, and then punish violations of them. Nature, he says, knows no redemption; how, then, can God? He laughs to ridicule the theory of an atonement for sin. Sin, he affirms, must receive its penalty. He rejects the gospel, but revives and intensifies the law, "The soul that sinneth, it shall die."

Unitarians, especially those of the more radical types, are not misrepresented, we think, when classed among the strongest modern advocates of a future punishment; they are, in this respect, outstripping Orthodoxy. They smile at the doctrine once held by the Universalists of an immediate and universal salvation through Christ. These men tell us rather that Christ cannot help us; that the atonement, or any number of atonements, will not save us, but that if we sin we must carry the burden of it, and that the shoulders of no one else in the universe can bear it.

Nor shall we be disputed when saying that the old school Universalist can no longer be found; the unconditional pardon of sinners through the atonement of Christ is no longer preached. The leading men, those who have any influence, feel that the discrepancies among men — the good suffering, the evil succeeding; the unprincipled man having his good things in this life, the man of integrity meeting with a continuous series of misfortunes and disappointments — require an adjustment; and it is acknowledged that the adjustment is not in every case made in this life; therefore Universalism has been forced to become Restorationism.



We may also assert, without fear of contradiction, that modern philosophy and rationalism, in all their different forms, to be consistent, will be compelled to say that this consciousness of displeasure felt by the sinner is the reflection of the displeasure felt by the Lawgiver; that this guilt, which points back to the crime committed, is nothing less than a prophecy which inevitably and significantly points forward to a meeting and a reckoning with the universal Executive.

Thus from every quarter comes the report, either in the form of tacit acknowledgments as to the normal claims of the divine administration upon humanity, or by certain direct reports and convictions of the soul, that man is responsible to the Supreme Being; that sin deserves and has its penalty, and must have its punishment.

But humanity has always been skilful in evading main issues. This is sometimes attempted, in the matter under consideration, by acknowledging that the transgressor is guilty, and that he deserves punishment; but at the same time a claim is presented to show that the Lawgiver has nothing to do with executing penalties, and that there is no punishment save that which crime carries in its own bosom. The following will illustrate the ordinary free religionist's form of statement:—

“God forever sits in judgment on all souls, in the reactions of their own acts. The divine retribution for every deed is the kick of the gun, not an extra explosion arbitrarily thrown in. The thief, the liar, the misanthrope, the drunkard, the poet, the philosopher, the hero, the saint,—all have their just and intrinsic returns for what they are, and for what they do, in the

fitness of their own characters, and their harmonies or discords with the will of God, with the public order of creation. Thus is the daily experience of one man made a lake of peace, threaded with thrilling rivulets of bliss; that of another, a stream of devouring fire and poison, or a heaving and smoking bed of uncleanness and torment. The virtues represent the conditions of universal good; the vices represent private opposition to those conditions. Accordingly, the good man is in attracting and co-operative connection with all good, the bad man in antagonistic and repulsive connection with it. In these facts a perfect retribution resides. If any one does not see it, does not feel its working, it is because he is too insensible to be conscious of the secrets of his own being, too dull to read the lessons of his own experience. He whose laws are everywhere incessantly self-executing needs not, therefore, to select, and group, and reserve his friends or foes for any climacteric catastrophe. The common notion of a final judgment day—the fanciful association of all the good together, on one side, to be saved; of all the bad together, on the other side, to be damned—applies to the divine government an imperfection belonging only to human governments.”*

Mr. Emerson is in danger of falling into the same error. “Crime and punishment,” he says, “grow out

* Here, it will be noticed, is the grave error of not only casting reflections upon the excellence of all human governments, but also the error of substituting consequences for punishments, and then dismissing from the universe the executive Lawgiver, and substituting in his place a piece of unconscious machinery.

of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it."

In a treatise on "Rewards and Punishments," in the Chinese classics, is an appeal to dissuade from drowning female children, which closely coincides with this sentiment of Emerson: "Virtue and vice are connected with their appropriate results as the shadow follows the substance."

If Mr. Emerson means, in the foregoing statement, to use the word *punishment* for *sequence*, if the word *sequence* be substituted for *punishment* without doing violence to his meaning, then the case is a clear one, and the sentiment is correct; if he means anything else, however, he is in error; for crime and judicial punishment never grow upon the same stem.

It is a very correct observation, that "what in our human way we call punishments are not punishments, but simple consequences."

No one denies that violations of law are of necessity followed by consequences more or less disastrous; violations of the moral law are followed by the protests of conscience; violations of the laws of mind are followed by their peculiar mental consequences; dishonesty, impurity, irreligion, avarice, inordinate ambition, implacable hate and revenge, are each followed by its peculiar consequences. We may protest against these severe requisitions, which, without regard to circumstances, are made upon us. We may say that we did not understand their consequences; we may call God exacting and arbitrary; but it will make no difference; the law will sweep on just the same, fol-

lowed by its consequences, trampling objections, protests, and explanations under its iron feet.

While we most fully recognize the fact of these natural consequences flowing from transgression, still there is no overlooking the fact that there is something in addition. Natural consequences, however severe, are not judicial punishments.*

* The moral law furnishes us with an illustration of the point before us. Take the law, "Thou shalt have no other gods before me." Ages have passed, nations have risen and fallen, and have practised polytheism. The people may have looked upon this law as merely tyrannical, and its punishment as merely arbitrary. They may have cried out against a God that made the law and inflicts its penalty. But the world has learned, after centuries of experience, that polytheism has normal consequences which are a destructive element to national prosperity and national greatness.

Again, the Sabbath law, which requires us to lay aside ordinary work upon the returning Sabbath day, has been disregarded by many nations, and by many individuals in all nations. They may have thought that the law was simply arbitrary, or have been ignorant of it. But it is found that this law has its root in our physical nature and constitution. The mind and body demand this occasional interruption. One day in seven will answer, but one day in ten will not. So reported the rural districts of France during the revolution. "I have never known a man who has worked his mind seven days in a week," says an eminent English writer, "who did not kill himself or destroy his reason." We are compelled to admit that any violation of law will be followed by legitimate consequences; whether the violation be intentional or unintentional makes no difference. There are those who go so far as to say, in substance, that every sin contains in itself the germ of endless misery; that God's hand prevents its immediate ripening; that every sin contains within

If, for illustration, one ignorantly transgresses law, he will suffer certain natural consequences; but if he transgresses intentionally, an additional element is introduced into the transaction, which, then requires some corresponding addition to the mere normal sequence; namely, legal punishment. True piety in a corrupt age may receive death as a consequence, but not as a punishment. The murderer is hanged; that is not a consequence, but a punishment.

While, therefore, the natural consequences of transgression, except in case of special miraculous interference, may befall the ignorant as well as the wilfully guilty transgressor, yet the judicial procedure and punishment must be inflicted exclusively upon the one who is wilfully guilty.*

itself unquenchable fire and an undying worm, and that the moment God's hand is withdrawn the fire will, from the nature of the case, break out. We do not deny that this is the case, but claim that if even such fearful results as these are natural consequences, then they are not judicial punishments.

President Hopkins reduces the sources of suffering felt by moral beings to three. The first is, that recoil of one's own moral nature felt when the law of its being is transgressed. Remorse, under which a man constantly accuses and condemns himself, is an example. The second is an expression of disapprobation by others, yet not attended by any direct infliction. They may do, and the one suffering may fear, no hostile act; but the look of mingled displeasure and sorrow is felt and remembered with a pang. A third is from a direct act of will, withdrawing from one conditions of good, and inflicting upon him positive evil.

* President Hopkins, with characteristic strength and clearness, demonstrates this thought: —

“Punishment is the vindication by a person, through some

It is well also to note that the legal punishment, however direful the normal consequences have been, is still expected by the guilty transgressor. The fact is, that though a criminal, say a murderer, cannot sleep, though the phantom of his victim follows him every day in his distant wanderings, yet that is not judicial punishment; that is only a consequence or sequence of murder, punishment is still demanded.

It should likewise never be lost sight of that the criminal, as already stated, is not amenable to himself, to his own conscience merely, but to society, and to God also, and to God most of all. Remorse of con-

positive infliction, of violated rights. In no other way can such rights be vindicated, and rights generally be protected, except possibly by some expression of a displeasure as great as would be manifested by inflicting the punishment. In no other way can the attitude of the person towards his own authority and rights, or towards universal righteousness assailed through these, be indicated, and his moral character be made to appear. Government, being authority, is an expression of *Will*, and if punishment is to sustain government, that too must be, and must be known to be, an expression of the same will. Evil may be suffered and inflicted that is not punishment.

“Evil from accident, or misfortune, or from the laws of nature, regarded as impersonal, is not punishment. •

“Nor is evil inflicted by equals upon equals punishment, nor that inflicted from anger, or malice, or for the sake of discipline. This latter — evil inflicted for the sake of discipline — is generally supposed to be punishment; and parents say to children that they punish them for their own good. But if that be the sole end, the infliction of evil has no reference to law, and cannot be properly punishment.

“Punishment presupposes a law administered by a **personal**

science does not remove the dread of an objective punishment at the hands of God, but increases it. The sequence of sin found in the conscience merely foreshadows its punishment.

These feelings of the criminal, it should be observed, correspond perfectly with the judgments of mankind. Society does not say of the murderer, "Poor man, he is suffering the penalty of a troubled conscience; let him go." Society says, rather, "We must arrest that man; we must try him, and then officially execute the law which he has violated." Every sacred interest of

lawgiver having rights. It presupposes a righteous penalty annexed to the law, and that the law has been violated. These conditions being given, punishment is the infliction of a previously declared penalty, by the will of the lawgiver, for the sake of sustaining the authority of the law. That authority can be sustained in no other way. Nothing but a penalty proclaimed, and, if need be, inflicted, can make known and measure the regard of the lawgiver for the law. Hence, as entering into the very conception of government, punishment is justified.

"It can never be wanton, or capricious, or revengeful, for evil thus inflicted would cease to be punishment; but the extent of it must be measured by its necessity for the attainment of the ends of government, and what that extent should be only a righteous and competent lawgiver can judge. Obviously, as proclaimed beforehand, the penalty must express — and that only can — the estimate by the lawgiver of his own rights, and of the rights of others that are in question, and also his benevolent desire to present the highest moral motive the case will allow to prevent the infraction of law. And then, whatever it is right to affix as a penalty beforehand, it must not only be right, but necessary, to inflict as punishment; else, unless some adequate reason can be given, all government must be abandoned."

every community demands the infliction of this judicial penalty in addition to remorse of conscience.

The error of supposing that crime is its own punishment may also be exposed by studying its occasional workings. It will be found that it sometimes hardens, and then, we were about to say, pardons the offender. By the repetition of crime, conscience is stifled, for the time at least, so that he who is the greater sinner suffers least. "He who to-day blushes at his anger may one day be calm in murder." Hence, fundamentally false to theory and experience is any supposition that in any way frees the criminal from judicial procedure at the hands of the Lawgiver whose laws have been sinned against.

Recalling what already has been said respecting law, government, penalty, and punishment, we can see clearly that the divine Lawgiver, in announcing a penalty, even the most severe, need not be vindictive, because such penalty may be demanded of him by interests which are universal; indeed, penalty, strictly speaking, may find no other justification. Nothing, certainly, can be farther from the truth than the representation that the ecclesiastical doctrine refers all penalty and punishment to the wrath and vengeance of Jehovah.*

* A free religionist, already quoted, has made use of this statement and comparison: —

"The angry God of popular theology looms above us with flaming features and avenging weapons to tread down his enemies. We shrink in fright from the wrath and power of the personal Judge, the inexorable Foe of the wicked. But the scientific doctrine makes the end a result of passionless

We would agree with nearly all the objections raised against the church views of this doctrine, if the premises of the objectors were correct. To threaten punishment and inflict pain merely for the sake of occasioning suffering, is cruelty. "Revenge is the badge of barbarism."

But may there not be a kind of resentment which demands expression, the want of which would indicate imperfection? "Be angry, and sin not,"* is philosophic as well as apostolic. Indignation and righteousness are not incompatible elements in the same soul. Love *must* hate malevolence wherever met. It is the man who loves most devotedly his fellow-kind who is most stirred by resentment at any wrong done them. It is said that "the man who cannot be angry cannot be merciful."

A modern novelist makes one of his characters say, "There are some wrongs that no one ought to forgive, and I shall be a villain on the day I shake that man's hand."†

laws, a steady evolution of effects from causes, wholly free from everything vindictive."

Very well stated, rhetorically, but an ignorant or intentional misrepresentation.

* Eph. iv. 26.

† Hamerton well states the point: "There are some things in this world that it is right to hate, that we are the better for hating with all our hearts; and one of the things that I hate most, and with most reason, is the narrow class-spirit when it sets itself against the great interests of mankind. It is odious in the narrow-minded, pompous, selfish, pitiless aristocrat who thinks that the sons of the people were made by Almighty God to be his lackeys, and their daughters to be his mistresses."

It is said, and correctly, that an honest and upright man could not help despising, almost detesting, Othello if he had forgiven Iago. All feel that true mercy is not insensibility. No principle of jurisprudence is better established than this: "It is not mercy, but treason against justice, to relent towards vice so long as it is triumphant and insolent."

It may not, therefore, be an overstatement to say that no representations of the Deity, as reported by the soul of man and by the Holy Scriptures, are more consistent with the nature of God than those which declare his utter hatred of sin, and the full expression of that feeling by penalties and punishments, even the severest.

Not only may the hatred of sin, the threatening of penalty, and the subsequent infliction of punishment be consistent with the character of an infinitely merciful God, but may also be pre-eminently righteous and obligatory. There is much sophistry in Voltaire's objection to capital punishment. "The punishment of criminals," he says, "should be of use; when a man is hanged, he is good for nothing."

An apt reply was that of Montaigne: "We do not correct the man we hang; we correct others by him."

"If you would preserve the state in repose," says the Arabian Tamerlane, "let the sword of justice repose not."

Cousin is nowhere profounder than in this reasoning: "The first law of order is to be faithful to virtue, and to that part of virtue which is related to society; to wit, justice: but if one is wanting in that, the second law of order is to expiate one's fault; and it is expiated by punishment."

The old Persian Sadi was right in saying, "To show mercy to the sharp-teethed tiger would be doing injury to the sheep." *

It is in fact a general conviction fastening itself more and more upon the popular mind, that a loose administration of the law will sharpen the weapons, nerve the arms, and quicken the daring of assassins everywhere. We shall have to study these matters no very long time to discover that crimes multiply in proportion to laxity of administration. Ladies, in safety, could hang their jewels on shade trees during those times when theft was punishable by death; but at no other times and in no other countries since the days of paradise.† In fact, is it not perfectly clear that one of two things of necessity must take place in consequence of transgression: either the community must suffer from laxity of administration, or the evil must fall, sooner or later, upon the head of the transgressor. "Beware, O judge," says the Hindoo maxim, "lest justice, being overturned, overturn both thee and us." ‡

* Other aphorisms from this philosopher are equally wise: "To show mercy to the impenitent wicked is doing injury to the good, and pardoning impenitent oppressors is injuring the oppressed." "When you show favor to the base, they commit crimes with your power, whereby you participate in their guilt." "Forgiveness is commendable; but apply not ointment to the wounds of an oppressor. Knoweth he not that whosoever spareth the life of a serpent committeth injury towards the sons of Adam? Be not so severe as to cause disgust, nor so lenient as to encourage audacity."

† See English history. It is said that but for the rigidity of law in China that country would be well nigh uninhabitable.

‡ Never were the duties resting upon legal administrators

It is on this ground that justice and duty may require a father literally to "banish from his house a reckless, debauched, and incorrigible son, who is corrupting and destroying the family." Though the act may wring the bitterest anguish from the heart of the father, still there is a duty to the family which cannot be ignored. When the justice of God lifts its arm against violations of law, there is the embodiment of wisdom, of goodness, and of obligation, rather than of passion, revenge, and will. *

more clearly and correctly stated than in Mr. Webster's address to the jury in the case already referred to: —

"Gentlemen, your whole concern should be to do your duty, and leave consequences to take care of themselves. You will receive the law from the court. Your verdict, it is true, may endanger the prisoner's life; but then it is to save other lives. If the prisoner's guilt has been shown and proved beyond all reasonable doubt, you will convict him. If such reasonable doubts of guilt still remain, you will acquit him. You are the judges of the whole case. You owe a duty to the public, as well as to the prisoner at the bar. You cannot presume to be wiser than the law. Your duty is a plain, straightforward one. Doubtless we would all judge him in mercy. Towards him, as an individual, the law inculcates no hostility; but towards him, if proved to be a murderer, the law, and the oaths you have taken, and public justice, demand that you do your duty."

* This thought is so well developed by Bellamy that we can do no better than insert it.

"It is not that God burns with resentment at the affront put upon him; not that he lays aside for a moment any of the goodness of his nature; not, as some choose wickedly to pervert things and say, that according to Scripture he brought some of his creatures into existence in order to make them miserable; but his very regard to the universal happiness

Profound and comprehensive is the statement of Professor Shedd: "Law is obligated to punish the transgressor as much as the transgressor is obligated to obey the law."

The Bible writers frequently employ declarations respecting the punishment of the wicked which are startling; they are often difficult to be understood by the Christian, and are the object of keen ridicule and bitter reproach on the part of sceptics.* The same may be said of certain expressions used by the early advocates of the church doctrine of endless punishment.† But the key to all these expressions may lie

compels him to maintain his holy law inviolate. Nor can any reasonable person regret that the law of God, when violated, should bring suffering to the transgressor, any more than he can regret that fire should burn and water drown those who choose to brave them. It is not wrath, it is not fury, it is not passion, which lifts the arm of justice against the violator of law, but wisdom and goodness; which is not that blind, indiscriminate, easy goodness which some choose to ascribe to God, and which would be a weakness exposing to contempt, rather than a virtue commanding our respect; but an enlarged and all-comprehending regard to the interests of the whole, with which the well-being of the incorrigible transgressor (if it were possible, indeed, which, in the nature of things, it is not, for a determined despiser of such a law to be happy), could not be allowed to come into competition, or bring into jeopardy. So that the very benevolence of God, his considerable regard to the welfare of the many, will nerve his arm to inflict the necessary punishment on the rebellious."

* See the Imprecatory Psalms; Is, lxvi. 54; Rom. ix. 22, 23.

† We refer to those statements quite frequently heard from New England pulpits during the early part of this century which represent that saints in glory will rejoice at the suf-

in this profound philosophy. in which penalty and punishment are felt, in the constitution of things, to be necessitated.*

Theirs was a rough way of stating some of the sublimest conceptions that have ever dawned upon the soul of man. The views of those early noble New England divines, those Puritan heroes, those intellec-

terings of sinners in hell. Tertullian was prominent among the church fathers in expressions of this kind. The following is startling: —

“At the greatest of all spectacles, the last and eternal judgment,” he says, “how shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs groaning in the lowest abyss of darkness; so many magistrates liquefying in fiercer flames than they ever kindled against the Christians; so many sage philosophers blushing in red-hot fires with their deluded pupils; so many tragedians, more tuneful in the expression of their own sufferings; so many dancers, tripping more nimbly from anguish than ever before from applause!”

* Samuel Hopkins, in the following words, furnishes us with the foundation of his faith, and a full justification of the apparently stern severity of many of his expressions: —

“And however great an evil the endless misery of so many millions is in itself considered, yet, it being not only just, but the necessary means of such infinite glory and happiness to the kingdom of God, in this view, and in comparison with this, it sinks into nothing, and is wholly absorbed, as to the evil of it, and lost in the unspeakable glory and felicity of which, it is the occasion; and is, on the whole, most desirable, and really becomes, in this connection, an important good, essential to the perfection of the divine government, and the highest glory and happiness of God’s eternal kingdom. How inconsiderate and unreasonable, then, must they be who disbelieve the doctrine of endless punishment, and oppose it, as inconsistent with infinite goodness!”

tual giants, prove their greatness, their goodness, and their purity. None but the best and purest of men could have had those thoughts and have dared express them.

The liveliest conceptions of the existence and necessity of endless punishment can be felt only by the holiest of minds. None held crime to be so odious, detestable, and ill-deserving as did Christ. Most of us live on a plane represented by this sentiment of Mr. Beecher:—

“The thought of future punishment for the wicked which the Bible reveals is enough to make an earthquake of terror in every man’s soul. I do not accept the doctrine of eternal punishment because I delight in it. I would cast in doubts, if I could, till I had filled hell up to the brim; I would destroy all faith in it; but that would do me no good; I could not destroy the thing.”

Such views, we fear, are not the broadest nor the healthiest. The grandest faith is that which enables one to rejoice in the existence of a hell, while most deeply deploring the necessity that has required its making.

While it is true that few men can rise to the full comprehension of these subjects, still no man is an utter stranger to them. There is a Samuel Hopkins in every man. Almost a Puritan was Aristotle, when saying, “We *must* be pained, it is a necessity of our moral being, when the wicked do not suffer, as well as when the righteous are not rewarded. Wherefore we justly ascribe this feeling of indignation at wrong to God.”

Tertullian is matched by the following strictly orthodox invocation, in the *Trachiniæ* of Sophocles: —

“ May penal justice and the avenging Fury
Meet recompense award thee. Thus I pray,
If it be lawful, — lawful it *must* be.”

When, not long since, some desperate characters nearly succeeded in making their escape from one of our state prisons, but were prevented by a timely discovery of the plot, law-abiding citizens everywhere rejoiced; not through revenge, not through malice, but in view of public good and public safety. To have regretted would have been treason to the state.

When a foul murder has been committed, every household is alarmed. After search for the murderer has for a time been unsuccessful, then, when at length he is detected, and the arrest is made, society breathes easier. One cannot help feeling better when there are stone walls and iron doors between the public and the murderer.

In view of these considerations, we can partly comprehend how it is in harmony with the character of the most holy of beings to be perfectly complacent in sight of the executions of penalties which are even extreme and endless. We can see at least a glimmer of light in those startling passages of Scripture which find a representation in “I will laugh at your calamity, and mock when your fear cometh.”*

The antithetical struggle in the divine nature we need not question. There is deep import in the statement of the early New England divines, that God

* Prov. i. 26. Compare Ps. ii. 4; Rev. vi. 15-17.

always did and always will love the sinner with the love of benevolence, but never has loved and never can love him with the love of complacency.

God can love and smite at the same time, and love and smite forever. He does not needlessly take pleasure in the misery occasioned, but does take infinite delight in the approval that comes of the righteousness of dealing justly.*

* Whether God's happiness is lessened or disturbed in the least by the sufferings of the guilty is a question with many. We have recently met a statement of this matter by one who subscribes himself An Orthodox Clergyman. It is not necessary at present to give further indorsement than to insert the views offered: —

“We are authorized by the Scriptures, and constrained by the laws of our rational and moral being, to think of God as having a nature like our own, and to invest him with those attributes of character which are the best fruit of the culture of his Spirit in the hearts of men. It is regarded as a crowning excellence in a man that he has an active sympathy for his fellow-men in distress, which leads him to personal sacrifice in their behalf, and to share their sorrows in order to allieviate them. To say that a man had no capacity for such virtue, would argue an imperfection in his moral character, instead of honoring him. And the statement that God can suffer does not imply an imperfection in the divine character. It simply asserts a defect in his happiness, that through his sympathy for suffering humanity his own blessedness is impaired. But a defect in God's happiness for such a cause, instead of being an imperfection, gives greater lustre to his character. It is the denial of this that dishonors him. And what then? Shall we deny the doctrine of future punishment? No. And we do not. Because God sympathizes with the miserable, it does not follow that there is no misery. The world is full of anguish, and God sees it all, and regrets it;

This, which is true of the Infinite One, is true in a measure of all others, angels and men. It is by no means difficult for a good man to "conceive of the angelic hosts as siding with God, when seeing the majesty of his righteousness, even in the punishment of sin." In the Apocalypse, heaven is represented as full of the cry, "Even so, Lord God Almighty, for just and true are thy judgments." Is not an additional ray of light, at this point, also flashed upon the problem which has so often been forced into our way — that of a mother in heaven and a son in hell? May not the

but it continues to exist, nevertheless. So, because the future punishment of the incorrigible will be a source of pain to God, it does not follow that there will be no future punishment. Nor is it by any means a necessary or logical inference that future punishment will not be endless, and that all will eventually be restored to happiness and heaven. True, the divine love and sympathy are curative in tendency, but they do not always prove effectual in restoring men to virtue. The God-man suffering on the cross was one incontrovertible instance of the divine sympathy and love for sinning men. But thousands witness that spectacle, and believe it to have been a divine sacrifice, who are not reformed nor saved thereby, but die as they have lived — in their sins. What warrant has any man for supposing that the eternal, unchanging love and sympathy of God's nature will be any more efficacious in reforming and saving the soul after it is damned than before? The inference would rather be, that if the divine love proved unavailing here, it would continue to be so hereafter. But while we may feel compelled reluctantly and sadly to admit the fact of eternal punishment, we are all the more bound to strenuously and persistently vindicate the divine character against the monstrous and impious caricature implied in the supposition that God looks with indifference or complacency upon the woes of the lost."


solution in part be this: that a wise and holy mother's happiness will be more dependent upon the just execution of a threatened and deserved penalty than upon the pardon of the ill-deserving? Advocates of universal blessedness are wont to say that God is infinite, and will contrive some way of saving the mother's wayward son. True, God is infinite; may he not be able, therefore, from his exhaustless resources, to complete the happiness of the sanctified mother whose child is in hell, without the danger of wrecking his administration? *

It is sometimes replied to this line of reasoning, that it is based upon the assumption that endless punishment will be necessary for the general good of the universe. To be sure this is assumed, or rather upon this principle almost exclusively rests the justification of

* It is a wise observation of Samuel Hopkins, and one that gives much relief to his apparently harsh theology, that "As a regard to a parent's honor renders the parent's disposition to maintain his honor, in the government of his house, a beauty in the eyes of a child, so a regard to the honor of the Deity renders his disposition to maintain his honor, in the government of his kingdom, a beauty in the eyes of every regenerate soul."

With such views, the early New England divines could say, and those only who hold such views can say, that "should eternal punishment cease, and the fires of hell be extinguished, it would lessen the light of heaven, and be an irreparable detriment to God's kingdom, and be contrary to infinite wisdom and goodness."

The author of *Ecce Deus* observes that "though law inflicts punishment, yet it exists to reduce the whole amount of suffering; and though when we personify it, we call it stern and relentless, yet, compared with lawlessness, it is soft-hearted."



punishment. The nature of law and government allows of no other supposition. And consequently the moment God's resentment towards sin is admitted, and his penalties and threatenings are granted and justified, that moment is closed every way of escape from the proposition that the execution of God's threatenings, which, from the nature of the case, have been necessary in this world, will be inflicted in the world to come. If God threatens, he must execute, is the united and emphatic voice of law and justice. In fact, unless penalty means precisely what it implies, and unless the punishment is sooner or later inflicted by the Lawgiver, or by some one delegated for that purpose, or unless some satisfactory reasons can be given to the universe why the guilty are released, then there is no way of vindicating the broken law: on any other supposition, the administration of the universe is a contradiction, and the threatenings of revelation and conscience are a mockery.

Nay, we may carry this thought a step farther, and say that if there should be no more striking display of rightness in the administration of God hereafter than is at present witnessed on earth, the universe will blush for the weakness of the administrator. All order and law loving and abiding beings would tremble; they would see in the future no assurances of perpetual peace, but possible, nay, probable and oft-repeated anarchy, secession, and rebellion. Blackstone comprehends the case exactly in the saying, "Of all parts of the law, the most effectual is the vindictory." It is not too much to say that if the penalties threatened are not in due time executed, either through a hesitat-

ing timidity, over-indulgence, sentimental philanthropy, or any other such reason, there would be evidence that God is no longer a suitable governor for the universe; there would be striking proof that he had passed into his dotage. The claim of the advocates of universal salvation is, that God, being a good and benevolent being, cannot punish sin forever. We can imagine a being so simple and good as not to punish at all; but a universe under such an administrator might be, and probably would be, nothing better nor different from a universal hell.

Have not the American people already learned how vitally important a resolute purpose and a strong hand are in securing peace and protection to the law-abiding. Another rebellion is pending.*

Not only this, but no one can say that requirements similar to those existing on earth may not also of necessity exist in the future. Eternity is long; the universe is large. After the present administration there may be another, or still others; physical or spiritual systems and universes may follow one another in endless succession. It is a familiar argument that the redeemed may be prevented from falling by motives rather than by force. The spectacle of rewarded obedience and of punished disobedience would involve transcendentally powerful motives. Adam might not have touched the apple, had he known the conse-

* It has been more than once observed that "indiscriminate or unreasoning indulgence fails in the end to secure the love which it obtains at first, and comes to be despised. The child is delighted with it, but taxes it more and more, until compliance is outrun, and then complains.

quences of both obedience and disobedience ; certainly he would not, had he conceived that obedience evenuates in elevating one to be a peer with Christ, and disobedience in reducing one to a vassal of Satan.

But in addition to this, it is not improbable that future creations, should they be brought into existence, shall also be held in check by motives : what stronger motive than, on the one hand, to see the obedience of humanity rewarded by being elevated far above all principalities and powers, and seated in the very effulgence of God's presence and glory, and occupying thrones in common with Christ ; * and on the other hand, to behold the disobedience of humanity punished in hell torments, whose smoke ascends from some dark and distant plain of the universe forever and forever ? † Without these displays, those future creations would be as liable as was Adam to transgress ; nay, more so ; for they could justly say, God does not specially reward obedience, nor specially punish disobedience ; he does not bestow promised rewards, nor execute threatened penalties ; therefore, as the fruit of the tree is pleasant, we, too, will eat.

Verily this universe has seen enough of sin ; absolute requisition is made upon God, at any and every cost, to prevent it in the future. There must be some kind of protection hereafter against the assaults of wickedness. To secure this, all beings in the universe, who look to God for safety, “ may require the great Shepherd at last to smite the wolf with a remediless wound for the safety of the flock, and there is nothing

* Eph. i. 15-22 ; 2 Tim. ii. 12.

† Rev. xiv. 11.

in the exhibition of God's goodness on earth to invalidate the supposition that he will do it; while in the dreadful shades of sin and misery, with which God has suffered this world for six thousand years to be draped," we are blind not to read that he will do it if the exigencies of the case shall make demand.*

* These same considerations lead us to pity still more the narrowness and uncharitableness of those who speak of the "diabolical character" of the orthodox views of punishment (Baillou); of the "infinite malignity" of this doctrine (Cobb); of its "unmitigated cruelty, red as blood and black as hell, without one redeeming ray of pity, mercy, or justice" (Williamson).

"If a monarch, possessing unlimited power over all the earth, had condemned one man to be stretched on a rack and be freshly plied with incessant tortures for a period of fifty years, and if everybody on earth could hear his terrible shrieks, by day and night, though they were themselves all, with this sole exception, blessed with perfect happiness, — would not the human race, from Spitzbergen to Japan, from Rio Janeiro to Liberia, rise in a body, and go to implore the king's clemency for the solitary victim? So, if hell had but one tenant doomed to eternal anguish, a petition reaching from Sirius to Alcione, signed by the universe of moral beings, borne by a convoy of angels representing every star in space, would be laid and unrolled at the foot of God's throne, and he would read thereon this prayer: '*Forgive him and release him, we beseech thee, O God.*' And can it be that every soul in the universe is better than the Maker and Father of the universe?" — *W. R. Alger.*

This is as much as to say that every being in the universe must join in a petition to, or a revolt against, God, until a general reprieve is granted to every sinner, whatever the character may be, whatever ends are subserved, and even if the Lawgiver has to lay aside his moral character, and trample into the dust his moral government and administration.

In this matter, if the expression is allowable, the Almighty Lawgiver may not do as he pleases; he *must* do right and secure protection, or his administration, likely enough, will be pronounced a failure, and he be compelled to quit forever the throne he has occupied.

It has been well replied to all these false assertions and representations that "no man who is not a *peer of God* can rise to so high a seat of wisdom as to decide whether or not he can pardon sin." "I marvel," says President Woolsey, "when I hear men who could not decide a case aright in court, who in a chair of state might do vast mischief by unwise pardons, nay, who spoil their own children, perhaps, by indulgence or by harshness, — I marvel when I hear these men legislating for the universe, as if they were 'gods, and all of them children of the Most High.' I marvel when I hear their theories on sin and on retribution, as if defection from the Maker and Father of the universe were a little thing, all the dimensions of which they could ascertain by their square and compass. What! have not men been legislating for centuries, and yet with all the lights of transmitted experience, unable to reach the golden mean between severity and laxity, complaining of their fathers only to be found fault with themselves by the next age, disputing until now on the very principles of criminal law? and shall such a race, that cannot govern itself, sit in judgment on God? He who can comprehend the universe, and can fathom character and the bearings of his dealings on character, — he, and he alone, can tell when to be forbearing and when to smite, when to forgive and how long to hold out offers of forgiveness, how to mingle and to proportion holiness with love in his dealings with sinners."

With characteristic clearness and strength, Samuel Hopkins has also forcibly argued this subject: —

"And who can think himself able to determine that eternal punishment is not proper and necessary as a means to answer important ends in the divine government, which is infinitely

How, then, it is asked, can God save any soul that has sinned? Nay, any soul, for all have sinned.* We acknowledge that no difficulty equals the one which is here proposed. It is a matter which confounds not only men, but angels.† No legislation known on earth or in history would dare cope independently with this problem. Forgiveness is remission of penalty; but how can the divine penalties, which, from the nature of the case, must be necessary and just, allow of remis-

extended and everlasting? And if he cannot *certainly determine* such punishment to be unnecessary and useless, he has no warrant to conclude it is not perfectly agreeable to infinite goodness to inflict it. Why is it not as much suited and as necessary as a means to restrain creatures from sin, as any kind or degree of punishments in human governments? Who dare say, or think, that the punishment of the fallen angels, who are reserved in everlasting chains; under darkness, unto the judgment of the great day, has had no influence on the angels who have not sinned, and has not been a means of preserving and confirming them in obedience? And though it be certain that the redeemed from among men will, after they are made perfect, continue in obedience and holiness forever, yet this will not be effected without means; and this may, and doubtless will, be one, even the everlasting punishment of the wicked, the smoke of whose punishments will rise up in their sight forever and ever. No punishments but an endless one can answer this end. God ordered punishments in Israel, even the greatest that perhaps could be inflicted in the world, viz., that transgressors should be publicly stoned to death, that others might hear, and fear, and hereby be restrained from sin. Endless punishment may be as necessary in the future state, to answer the same end."

See Appendix, B.

* Eccles. vii.; Rom. iii. 10-13.

† 1 Peter i. 12.

sion, especially in such aggravated cases as those represented by human guilt? Pardon is deliverance from the just punishment of sin, but how is pardon possible for those fearful types of transgression which are laid to the charge of mankind?

The more this subject is contemplated, the greater will be the embarrassment. Evidence accumulates from the nature of the divine government, and from man's relation to it, likewise from the convictions and confessions of those who are feeling, or have felt, the force of guilt, that sin is an infinite evil.

It also follows, from what already has been said, that the divine administration will be compelled to deal with sin as with an infinite evil. This being the case, the penalty demanded must be one that shall be proportionate to the crime committed. No form of legislation can require or allow anything less.*

The guilty must likewise suffer this infinite desert of their transgressions, this must be done, either by immediate execution or by an execution suspended upon penalty involving a positive future execution; and that future execution must take place in fact and beyond question, or else the throne of the Infinite One will shake as under the throes of an earthquake.

* This is an acknowledged principle of all forms of civil law. Says Sir Thomas Browne, —

“To one who has committed murder, if the judge should only ordain a fine, it would be madness to call that punishment.”

It has been observed that it would be disgrace, not glory, if a fine of *one penny* should be imposed upon a subject who has sought to blaspheme a king, and to bring ruin upon the whole kingdom.

So far as the justice of God is involved, and so far as the safety of the universe is imperilled by sin, so far independent of any revealed light, we see no other way but for the guilty to suffer in the end full judicial punishment; indeed, it is not too much to say that it is *impossible*, in the nature of things, for the Lawgiver to withhold the execution of the threatened penalty.

How, then, it is again asked, can any member of the race escape sinking into perdition? We confess, once more, that on the grounds of human reason, this, of all problems, is the most difficult of solution. Invention is put to its wit's end. The entire system of religious sacrifices is an attempt to escape from the difficulties presented. All who deny a vicarious atonement frankly confess there is no possibility of escape.

But is there, nevertheless, no solution of the difficulty, or escape from it?

Speculative theology, we may be allowed to say, furnishes at least a suggestion or two worthy of note. One is, that God is merciful as well as just, and that he is perhaps as much obligated to manifest his mercy as to make known his creative wisdom or his retributive justice.*

But, it is replied, this he has done. True; that all

* Aside from the obligation, a wise administration may require such manifestations. For "the magistrate who, out of pity, pardons every convict, is a foe to the state's true interest; he who drives law to the extreme, causes law itself to lose its power. The judge must lean towards equity, or the strict letter of the statute will be an injury to society; a Draco, whose laws are written in blood, will arouse, by and by, such a feeling that the law will not be enforced."

human beings are not already developed into demons, that they have not at present an assignment with Satan, is standing evidence that God has abounded in mercy. No sinner on earth can say that God has not guarded his every step as by pleading spirits. Every impenitent transgressor's history has been one long and persistent struggle against that truth and light which God has flashed into his soul. God need do no more than he has done in proof of his mercy and forbearance. Man sins in spite of all these displays. God patiently offers mercy, and man resolutely rejects it. Appeal to any impenitent man; ask him, "Are you doing day by day as you ought?" He will reply, "No." "Why not?" "Because I can't." "Can you not do better than you are doing?" "Yes." "Why do you not?" Every man is silenced; "the culmination of guilt is silence."

It is as if the Deity had been exhausted in attempts to save humanity. The whole Trinity has been called into requisition, not of necessity, but willingly. How the heart and longings of God are displayed in the words and work of Christ, and also in the ample provisions, and the terms which have been stretched to the limits of leniency!

"There are two angels that attend, unseen,
Each one of us, and in great books record
Our good and evil deeds. He who writes down
The good ones, after every action closes
His volume and ascends to God.
The other keeps his dreadful day-book open
Till sunset, that we may repent, which doing,
The record of transgression fades away,
And leaves a line of white across the page."

Yet, despite all these provisions, delays, and forbearances, man will not repent nor relent. What will be done with him? What *must* be done with him! Can any way be conceived of in which God's mercy, which has been so freely lavished upon humanity in this world, may be extended in the future life to the impenitent and unrelentant; those, we mean, who remain thus through an ample probation, such as this life affords, without so contradicting the divine justice as to put God's administration under ban, and throw the universe into a state of utmost insecurity?

How can God punish a finally impenitent sinner? presents no difficulty; difficulties and embarrassments without number, however, completely environ the question, How can God forgive such? But is there not a shadow of relief? Legally, we can imagine but one arrangement, — almost a device, — thus regarded by many.*

* To develop the proposed arrangement would involve the full treatment of human redemption by the atonement of Christ: this our limits forbid. Besides, this discussion is contemplated in another volume. We may be allowed simply to say, at this point, that we have faith in this means of salvation, chiefly because of the repeated assurances of Christ our Lord; likewise because observation and experience furnish many instances of conscious restoration, while on earth, to divine favor; this we regard as prophetic of a like divine favor in the future. Also because it will free the divine Lawgiver from the charge of being just without being merciful, and yet not occasion grounds for impeachment. One of the early divines has presented the case in this form: —

“God's disposition to punish sin according to its desert is, and always will be, essential to his nature. But to punish sin, in all instances, in the criminal himself, without ever admitting a surety, is not essential to his nature. But God's

If, for instance, infinite wisdom can produce some scheme which is as deeply involved in the nature of things as the law which has been violated, — which requires compliance with conditions of such a character as will satisfy the universe and secure it against future transgression on the part of the forgiven, — then it may be possible to deliver penitent humanity from threatened punishment without danger to the universe ; and on such conditions God doubtless will be disposed to save the regenerated transgressor ; but on any other grounds, to even expect or imagine an escape would be madness.

disposition to punish sin according to its desert is set in as clear and strong a point of light in the gospel as in the law ; in the death of Christ as if every sinner had been punished in his own person. But, again, this disposition is a beauty in the divine character, or a blemish. If it is a beauty, then it is, and always was, and always will be, an object of love. If a blemish, then it is not an object of love, as exhibited in the law, or in the gospel ; in the death of the criminal, or of his surety. But if it is a blemish, it is more odious as exhibited in the gospel than in the law."

To these thoughts may be added another by John Owen : —

"That human nature might be restored, or any portion of mankind be eternally saved unto the glory of God, it was necessary that an *obedience should be yielded unto God and his law*, which should give and bring more glory and honor unto his holiness than there was dishonor reflected on it by the disobedience of us all."

We may also add that the conditions demanded, namely, repentance, conversion, regeneration, and sanctification, will certainly secure the universe against all future sinning of the forgiven, especially if upon all who refuse to comply with these conditions are visited publicly the penalties threatened against wilful and impenitent transgressors.

Every word and providence of God, and every deep conviction of the human soul, bid humanity do everything within its reach and power; for otherwise the outlook, at best, is such as to fill the heart with dreariest apprehensions.

If any man has taken anything from another wrongfully, let him go and, if in his power, manfully restore it; if not, let him confess to God, and to the one he has wronged. If any one is indulging in practices which conscience does not approve, or which the Bible condemns, let him instantly break away from them. If any one is now intending to continue for a single day, or a single hour, in a course felt to be wrong, in God's name we implore that man not to carry out such a perilous intention. It cannot be otherwise but that in the deepest caverns of despair no sound of mortals will be so appalling as the distressing wail, "I knew my duty and I did it not."

In a word, the probabilities and evidences are overwhelming that either the moral sense in man is a gross falsehood, and God's administration on earth a glaring fraud and a groundless scare, based upon meaningless threats, contradicting all the best and wisest forms of government known on earth, or else finally impenitent and wilful sinners must be compelled to suffer the full and unmitigated infliction of the dreadful penalty God has pronounced against them — *judicial torments world without end.*



JUDGMENT.

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VII.

JUDGMENT.

AT the conclusion of any form of administration, it is legitimate to decide upon its merits. If there have been many complications, resulting in possible or actual dissatisfaction, the administrator himself may properly ask for an investigation. Each subject, too, has rights, and it is certainly not unreasonable for him to demand a hearing, if so disposed, especially if there have been possible misunderstandings on the part of his fellow-citizens, and more especially if anything like eternal consequences are pending. Besides this, it is an acknowledged principle that to some extent every government is held responsible for the continued existence of any form of evil during its administration. Such judicial procedure, either in form of penalty or immediate execution, as would have prevented or corrected the evil, is a requirement resting upon every government; in case of failure, explanations can rightly be demanded, and in case the explanations are not satisfactory, the resignation of the ministry, or an impeachment of the executive, may

be expected. All the more strongly will the demand for an impartial investigation be urged, if many abuses have existed in a given government, especially those involving the conduct of the subjects towards one another and towards the person of the lawgiver.

It may be safely said, therefore, that the normal sequence of any system of legislation, especially if brought to a peaceful termination, all that was intended having been accomplished, is an impartial investigation into the conduct of all interested.

Applying these principles to the divine administration, it is certainly not unreasonable to say that the character of God, the nature of man, and the constitution of the divine government involve conditions which reduce the natural probabilities to an absolute certainty that God's legislation over humanity will be followed by an exhibition befitting the closing up of such legislation, and which properly may be termed a General or Final Judgment.*

* The word *judgment* is here used in its theological and original sense, including judicial processes and determinations. The Hebrew word for judgment is *mishpat*; the primary idea is to righten things that are wrong, like the German *richten*. It involves the carrying on of a case before a judge (Prov. xxix. 9; Is xlili. 26); it also means engaging in a law-suit. (Job ix. 15.)

The common Greek words for judgment are *νομος* and *νομος*, from the same root; the primary meaning is separation. The verb involves the idea of investigation preceding the separation (Soph. Aj. 586); also of being tried judicially (Thucyd. 3. 57). It likewise sometimes means going to law, and of having a suit at law. (Matt. v. 40; 1 Cor. v. 1-6, vi. 7.) This corresponds with the Latin *judicatio*, viz., a judicial examination as well as final decision. (Quint. 6. 5. 11.)

This supposition is still further fortified by the deep convictions of the race, which have all the force of reliable prophecies, that a general judgment, in all reason and justice, should take place, and therefore will attend the consummation of human probation. Such beliefs have found expression in all ages and in all countries. It is universally felt that the fitness of things can allow of no other conclusion to the administration of Jehovah.*

* The thoughts on this subject which have come down to us from antiquity bear almost the clearness and solemnity of inspiration. The following are representative:—

“We ought always to believe,” says Plato, “those ancient and sacred words which declare to us that the soul is immortal, that judges are appointed, and that they pass the highest sentences of condemnation when the spirit is separated from the body.”

Æschylus, the prince of ancient classic tragedians, is thus explicit:—

“Death is no escape to the wicked from their sins, or the consequences of them. Their crimes will follow them into another world. The same Furies that pursue them on earth, unless appeased and reconciled, will follow them in Hades, nay, in Tartarus, which is their fit and favorite abode. In Hades also there is a tribunal which the wicked cannot escape, and a faithful record of their lives, and a just judge, who will certainly bring them to judgment and punish them according to their deeds.”

Josephus in the following passage expresses the Jewish faith upon this subject:—

“For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment; and he, in order to fulfil the will of his Father, shall come as judge, whom we call Christ.”
“This person, exercising the righteous judgment of the Fa-

The false decisions of this life, in human judgment, demand adjustment; faith in the existence of a just God in the universe, one who inhabiteth eternity, would seem to desert man on any other supposition.*

ther towards all men, hath prepared a just sentence for every one according to his works; at whose judgment seat, where all men, and angels, and demons shall stand, they will send forth one voice, and say, 'Just is the judgment;' the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an everlasting fruition, but allotting to the lovers of wicked works eternal punishment."

The Scandinavians give definite descriptions of a future judgment, in which the good are justified and the wicked condemned. So also the papyrus rolls found with the Egyptian mummies give a description of the judgment of the dead, a picture of the fate of the disembodied soul in their Hades, minutely agreeing in many particulars with the representations of other nations. Without multiplying illustrations, it is safe to say that every human heart hath a response to the old Persian saying, "Have patience, and thou shalt see reduced to dust those who have trampled others in the dust;" and many are asking for the day to come promised by the prophet:—

"I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." (Mal. iii. 5.)

Compare also Job xxii. 13; Ps. lxxxii. 8; Eccles. iii. 16, iv. 1, v. 8, viii. 11; Is. lix. 1-5; Lam. iv. 13; Mic. iii. 11, v. 1, vii. 3; Luke xviii. 2; 2 Thess. i. 5; James v. 6; Rev. vi. 10.

* We are assured there is such a God and Ruler. See Gen. xviii. 25; Judges xi. 27; 1 Sam. xxiv. 12, 15; 2 Chron. xx. 12; Deut. xxxii. 4; Job ix. 15, xxi. 22; Ps. l. 6, lxviii. 5, lxxv. 7, vii. 8, xxxv. 24, xlii. 1, liv. 1, xciv. 2; Is. iii. 13; Lam. iii. 59; Jer. xi. 20; Heb. xii. 23.

Humanity in making these demands, or in cherishing these expectations, is not unreasonable. Too often have men been compelled to see that craft and deceit can afford defence to the guilty, and that crooked technicalities, through which transgressors escape, are blemishes upon all codes of civil law. Men have been obliged to stand before judges and jurors who can be bribed, and before witnesses who may be bought and sold ; it has deeply troubled humanity that justice in all ages has at times, and perhaps at most times, given place to tyranny and partiality. The sense of justice in man often has been wronged that the thief who steals a dinner for his hungry children is in prison, while he who, with no such temptation, has robbed and stolen thousands of dollars, involving the most inexcusable breaches of trust, is allowed to escape. Legislation is in this respect, and always has been, full of injustice. Men have been forced to look upon these manifest wrongs until the look has made them sick, and in anguish they have cried out for some one who is able to right the wrongs of society. The truth is, this whole question of the punishment of the innocent and the escape of the guilty in this life, say what we may respecting it, is shrouded in terrible mystery, and the mystery deepens the more the subject is contemplated.

“ Wherefore do the wicked live, become old, yea, are mighty in power ? ” was the question that taxed to the utmost the faith of the patriarch of Uz.*

“ As for me,” says the Psalmist, “ my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity

* Job xxi. 7.

of the wicked. For there are no bands in their death ; but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men. Therefore pride compasseth them about as a chain ; violence covereth them as a garment. Their eyes stand out with fatness ; they have more than heart can wish. They are corrupt, and speak wickedly concerning oppression ; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth." *

Such was the picture which hung like a fearful shadow and pall between the mind of the Psalmist and the face of God. He saw the terrible problem of existing and triumphant evil, and he well nigh lost faith in a Deity who allowed such iniquity in his dominions. He saw no solution here on earth. He followed wicked men through life in prosperity, and even " in their death " there were " no bands," and their strength was firm ; " from the cradle to the grave there was not one gleam of light upon the dark and painful subject."

It is in view of these and like considerations that the common sense and the common judgment of mankind in all ages have demanded a final and infallible court of appeal ; † one where the vile shall not be exalted,

* Ps. lxxiii. 2-9.

† No writer has stated the necessity of righteous adjustment hereafter more clearly or more forcibly than Jeremy Taylor:—

"There are some men who are bigger than laws, and some are bigger than judges, and some judges have lessened themselves into the smallest men by fear and cowardice, by bri-

nor the righteous trodden down ; one where the pure shall not be slandered, nor the vile praised ; one where God shall preside, in the presence of whose eternal majesty the insolent and triumphant iniquity of earth shall have no defence and no defender ; one where the judge cannot be bought, nor sold, nor deceived ; a judgment in whose decisions there is no partiality, and from which there can be no escape, nor appeal ; where exceptions cannot stay proceedings, nor injunctions prevent right issues ; where audacious wrong shall no longer cause virtue to tremble, nor allow vice to flaunt itself : where assumed insanity shall play no false part, nor wealth protect the person, nor buy the acquittal of him who chances to possess it ; where nothing can hide and nothing shelter the guilty ; where the imperial monarch and the humblest slave must stand side by side, without sword or shield ; where all the false decisions of earth shall be squarely re-

bery and flattery, by iniquity and compliance. . . . It must follow from hence that it is but reasonable for the interest of virtue, and the necessities of this world, that the private should be judged, and virtue should be tied upon the spirit, and the poor should be relieved, and the oppressed should appeal, and the noise of widows should be heard, and the saints should stand upright, and the cause that was ill judged should be judged over again, and tyrants should be called to account, and our thoughts should be examined, and our secret actions viewed on all sides, and the infinite number of sins which escape here should not escape finally. And therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let aione by men shall be questioned by God, and every word and every action shall receive its just recompense of reward."

versed ; where iniquity shall be branded according to its deserts, and where righteousness shall be enthroned in everlasting honor and triumph.

We are aware, notwithstanding these requirements of humanity in general, that many sceptics resolutely reject the scriptural doctrine of the final judgment. It is spoken of as "a mere coinage of the human brain."* The assertion is also made by others that it is supported in church theology only because it is an essential part of it.

We hasten to admit, conditionally, these claims ; there is truth in them, especially in the assertion sometimes made that a denial of the future judgment tends to break down the whole system of revealed religion. The doctrine of a final judgment is emphatically and essentially a part of the revealed system of truth. But how came it about that men invented such a notion, if it is an invention ? To deny the doctrine is fatal to evangelical Christianity ; but such denial is equally fatal to the common judgment of mankind, and thus not only strikes its blow against revealed religion, but likewise with equal force against the deepest convictions the soul of man is heir to.

But as we have already agreed, in the settlement of theological views, especially if obliged to settle them amid conflicting opinions, to appeal to information contained in the scriptures bearing upon these great, vital and final interests of humanity, can we do better than make such appeal in the matter before us ? In following this course, and in seeking to adduce such evidence

* Christian Examiner, vol. ix.

only as is unquestionably relevant and forcible, we confine attention chiefly to the New Testament.*

Paul, in his address before the cultivated Greeks in the Areopagus, closed an historic reference thus:—

“And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.” †

The apostle in this passage, it will be noticed, presupposes not ignorant transgression in case of his hearers, but guilt resulting from intentional and intelligent transgression; he therefore urges to repentance on the ground that there is the strongest evidence possible, namely, the resurrection of Christ (a confirmation of the whole gospel), that a definite future day of righteous judgment awaits all men, and that Christ will be the Judge.† There can be mentioned not a solitary fair rule of interpretation that will yield from this passage any different meaning.

In the Epistle to the Romans, while arguing that the Gentiles have a law in their hearts to which they

* The following passages in the Old Testament are quoted in support of the doctrine of a final judgment: Deut. xxxii. 36; Eccles. iii. 16, 17; Ps. l. 4, cxxxv. 14; Is. xxviii. 17.

† Acts xvii. 30, 31.

‡ That Christ is to be Judge, see also Ps. xcvi. 7-9; Matt. xvi. 27, xxv. 31-46; John v. 22; xii. 48; Acts x. 42; xvii. 30, 31; Rom. ii. 16; Heb. ix. 27, 28; 2 Tim. iv. 1, 8; 2 Peter iii. 7; James v. 9; Jude 14, 15.

are amenable as the Jews are answerable to their revealed law, Paul uses the following language:—

“For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another), in the day when God shall judge the secrets of men.”*

A great variety of comments have been passed upon this passage; but however diverse in other respects, they all agree in this—that a future definite judgment day is meant, in which Jew and Gentile shall stand before the throne of God to answer for the sins of the present lifetime.†

While giving certain rules of life as regards those who differ conscientiously as to minor matters, Paul urges his brethren not to judge nor condemn one another; he urges this especially in view of the fact of a solemn judgment which is to take place in the future, where every one is to appear and be justly judged.

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand

* Rom. ii. 12-16.

† See Jerome, Theodoret, Chrysostom, Theophylact, Calvin, Erasmus, Knapp, Tholuck, Griesbach, Beza, Henmann, Winer, Bengel, Chr. Schmidt, Alford, Stuart, &c., &c.

before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God. Let us not, therefore, judge one another any more." *

With what plainness are we here informed that men in matters of casuistry are not amenable to one another; that Christ at length is to hold a formal court for the purpose of judging in all these delicate matters; that this judgment is not to be merely a quiet affair, but public; and that every one, no exception is hinted at, shall be compelled to give account of his life and conduct to a judge unto whom all things shall be subjected, either in willingness or rebellion.

So positively and vividly were the thoughts and scenes of this day of final and universal judgment impressed upon the mind of this apostle, and so firmly did he believe that that day would throw a flood of light upon everything, even if concealed in caverns so deep that no human eye could begin to penetrate them, that he urged the Corinthian brethren, in the most solemn language he could command, not to anticipate in a single instance the decisions of that hour; he would not even judge himself, but strive rather with a death-like earnestness to suffer anything and do everything, lest he himself should be a cast-away.

"But with me," he says, "it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that

* Rom. xiv. 10-13.

judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." *

To these same Corinthian brethren, while assuring them that he labored continually to keep a good conscience, both in view of the hope of immortal glory and of a general judgment, he says, —

"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." †

Language could do no better than use the terms presented in this passage, if attempting to express both the universality of the final judgment, and the fact that its rewards are not to be bestowed, nor the punishments inflicted, arbitrarily, but in consequence of actual obedience rendered, or of sin committed.

We emphasize this thought, for the meaning is unmistakable that every human being must stand before the judgment-seat of Christ, and stand there *in order* that whatever is received in the endless hereafter may be received in compliance with strict and impartial justice. ‡

While addressing an earnest admonition to his young friend Timothy to be faithful in his calling, Paul concludes the appeal thus: —

* 1 Cor. iv. 3-5.

† 2 Cor. v. 10.

‡ The view that men are to be judged according to their thoughts, words, and deeds, is likewise taught in the following passages: Matt. xii. 34-37, xvi. 27, 41, 42; Rom. ii. 6, 16; Rev. xi. 18, xxii. 12. Comp. Is. xxvi. 21; Eccles. xi. 9.

“I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom : preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine.” *

Here is presented the strongest of all possible motives to devotion and consecration, designed and felt to be such, namely, the fact of a universal judgment, over which Christ with infinite glory shall preside, and in which the young apostle, with all others, must appear and answer, in view of an inevitable responsibility which attaches itself to every one who has been a subject under the administration of Jehovah.

In the Epistle to the Hebrews, the subject is stated with scarcely less clearness and force : —

“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ; for then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.” †

The object of the involved comparison, it is evident, is to show that as men die but once, so Christ, who is truly human as to one part of his nature, can die but once for sin ; and that after the death of mortals there

* 2 Tim. iv. 1, 2.

† Heb. ix. 25-28.

is to follow a judgment which will settle the future state of man eternally and immutably.*

It is scarcely too much to say that it is impossible to frame language to express in a more explicit manner the fact of a future judgment succeeding the event of death and the second coming of Christ, than this which is used in the part of the passage stating that fact.

Turning from Paul to the apostle Peter, we are met by announcements the import of which is likewise unmistakable : —

“ The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” †

Here, among other things, is a solution of the difficulties that so often confounded even the patriarchs.‡ The force of the original passage makes the future judgment, and the punishment of the ungodly which follows, as imminent and certain as if now actually taking place under our eyes.

While speaking of the last days and the extreme carelessness and indifference of impenitent men, and of God’s patient forbearance and delay towards them, the apostle Peter uses this language : —

* For further evidence that the decisions of the judgment day are to be eternal, see Heb. vi. 2. In Matt. xxv. 4, 46; Mark iii. 29; 2 Thess. i. 6, 9, and Jude 7, we read of the consignment of the wicked to eternal condemnation. In Matt. xxv. 46, x. 30; Luke xxi. 27, 28, xiv. 13, 14; Rom. vi. 23; Heb. v. 9, ix. 12, 28; 1 Pet. v. 10; 2 Tim. ii. 10, and Jude 21, we read that eternal salvation, redemption, and glory are given to the righteous.

† 2 Peter ii. 9.

‡ Compare Job xxi. 6–9; Ps. lxxii. 16, 17; Jer. xii. 1.

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” *

In this passage and the context, the certainty of the day of judgment, its suddenness, and the majesty, sublimity, and grandeur of the attending events, are briefly

* 2 Peter iii. 7. The connection in which this passage occurs adds not a little to its impressiveness: —

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” (Verses 1-10.)

stated, and yet as clearly as the nature of human language will allow.*

Of similar import and force is the passage in Jude:—

“Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”†

In detail, the circumstances of the day of this wonderful event are stated still more definitely in the Apocalypse, by the apostle John:—

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.”‡

It is impossible to evade the evident meaning of these passages. The judgment will not take place until after death, not until after those who have perished in the seas, and those who have been buried in the earth, are raised and presented before the assembled universe in their resurrection bodies; every rank (small and great) is included; the objective reality

* The suddenness and unexpectedness of the day are also taught in the following passages: Matt. xxiv. 36-42, 44, xxv. 13; Mark xiii. 32-37; Luke xvii. 26-30, xxi. 34-36; Acts xxiv. 25; 1 Thess. v. 1-11; 1 Peter iv. 4-7; 2 James v. 9.

† Jude 14, 15.

‡ Rev. xx. 12, 13.

(the books were opened, and another book was opened) will be as literal and real as any trial before human courts of justice; the records will be voluminous; and the *ἐκκροτο* of the passage so emphatically individualizes as to allow, by no possibility, any one to elude this final trial.*

With increased interest we turn to words bearing upon this subject which fell from the lips of the Lord Jesus. Impressive and explicit are his announcements; so much so that the whole question could be referred to his teachings for settlement; and if so, a decision would be quickly reached.

One of the striking and convincing features of our Lord's instructions is that by frequent allusions, and by direct assertions, he often urged upon the people the fact of a future judgment as one of the most weighty and solemn motives that could be used in persuading them to attend at once to the work of personal salvation. His teachings upon this subject should be regarded, therefore, as the most impressive possible, or else be rejected as a kind of despicable mockery.

During his second passover, for instance, while commenting upon the impenitence of certain cities which had enjoyed his labors and teachings, we read,—

* That all are to be on trial, the high and low, the good and bad, those living at the time of the end and those who had been for ages dead, or had died on the yesterday of the last day, or whether Jews or Gentiles, is taught also in the following passages: Matt. xxv. 41; Luke xi. 31, 32; Rom. ii. 1-16, xiv. 10, 13; 2 Cor. v. 10; 1 Peter iv. 5; 2 Peter ii. 9; 1 John iv. 17. Compare 1 Sam. ii. 10; Job xxi. 29, 30; Ps. vii. 6-8, xcvi. 13; Eccles. iii. 16; Dan. vii. 9-14; Joel iii. 12.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."*

In the closing summary of his public teachings to the Jews, he says, —

"He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."†

In his directions and charge to his disciples on a certain occasion, he says, —

"And whosoever shall not receive you nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."‡

Again we read, —

"When the people were gathered thick together, he began to say, This is an evil generation; they seek a

* Matt. xi. 20-23.

† John xii. 48.

‡ Mark vi. 11. Compare Matt. x. 14, 15.

sign ; and there shall be no sign given it but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them ; for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it ; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here." *

In addition to other matters referred to in these several passages, it is beyond question that their design is to teach that there is a specific and future day of judgment ; a day in which those who have inhabited this earth during the different periods of its history are to stand together before God's throne ; are to be judged, and are to receive their respective sentences ; the design also is to announce that there will be the closest and yet fairest discrimination and investigation into all the different circumstances and allotments of human life ; that responsibility will be in proportion to the light and privileges enjoyed during probation ; † and that those of fewer advantages will appear as witnesses against those who have enjoyed higher privileges and clearer light. All these considerations taken together must render the day one of superlative sublimity ; no

* Luke xi. 29-32.

† The thought of close and careful discrimination is brought out also in passages already referred to : Matt. xii. 36, 37 ; Mark iv. 22 ; Luke xii. 2, 3. Compare Eccles. xii. 13, 14.

wonder it is called the "great and terrible day of the Lord." *

But by far the most important and direct passage bearing upon the subject of the final judgment is found in our Lord's discourse upon the "last things." † On Thursday evening preceding his death, in answer to a request made by his disciples, he revealed to them the signs which should precede the destruction of Jerusalem, the end of the world, and also the signs of his own glorious second advent; he likewise made known important matters connected with the end of the world, and with peculiar impressiveness disclosed the events which shall follow that catastrophe, together with the scenes which are to take place on the day of judgment. ‡

With what startling vividness is the picture sketched!—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one

* Acts ii. 20; Joel ii. 31.

† Matt. chapters xxiv., xxv. These chapters are sometimes termed our Lord's "eschatological discourses."

‡ The analysis of this discourse is the following: Occasion of the discourse, chap. xxiv. verses 1-3; signs of the end of the world in general, verses 4-14; special signs, viz., the destruction of Jerusalem and a partial or anticipatory judgment, verses 15-28; end of the world, verses 29-31; representations of the suddenness and unexpectedness of that event, verses 32-44; judgment upon the rulers of the church, verses 45-51; judgment upon the church itself, chap. xxv. verses 1-13; judicial investigation respecting individuals, verses 14-30; final judgment in its last and universal form, verses 31-46.

from another, as a shepherd divideth his sheep from the goats." *

Taking the entire discourse into view, also the fact that these solemn announcements were made only a few hours before our Saviour's crucifixion, in face of certain death, either a positive disregard of his word, or an admission of the doctrine of a final judgment, is the only possible alternative. What our Lord here says must be depended upon, and this is the substance of his disclosure: there are to be a definite time and a definite place of future and universal judgment; the multitudes of the human race are to be then and there assembled; the Son of Man is to be the judge, and is to unfold and display the kingly and judicial glory of Jehovah; the impress of the inner life and character of men will be so manifestly stamped upon the new bodies of those assembled, that a separation between the righteous and the unrighteous will be attended with no difficulty; the grounds of welcome will be the consummation of a spiritual, Christ-like life (the universal as well as the historic Christ is meant), which has expressed itself in works of love and mercy; the grounds of condemnation and banishment will be the destitution of a Christ-like spirit, without which the souls which on that day stand before the throne will be the embodiment of wickedness and abject poverty; those on the right hand will pass on into the true kingdom of heaven, hitherto closed, possibly, even to the eyes of the saints of God; and those on the left hand will depart into the literal and terrible Gehenna, the light of whose flames, at most

* Matt. xxv. 31, 32. For the entire passage, see page 127.

(even if that), had been only seen by the guilty, but never hitherto actually felt; the ancient form of the physical universe will then have been changed, whose record will ever after be read only in the history of God's great and endless empire.

It is to be noticed that these different announcements from our Lord and his disciples not only establish the fact scripturally that there is to be a future judgment, but likewise afford defensible ground for certain other important suppositions when the doctrine is transferred from the field of revelation and argued upon the ground of human reason and conviction.

The first of these suppositions is, that the future judgment will be the closing event in the present probationary administration of God over the human race. It is sometimes contended, in opposition to this view, that all judgments take place in this life; that there is an every-day judgment, followed by its proper and just chastisements, and that, consequently, there is no necessity for another tribunal; indeed, that any additional judgment would be superfluous.

That there is a kind of daily and even hourly judgment in this life we do not question. One has not to go far on the street to encounter the bloated or wasted features of the drunkard, the cold and malignant eye of the gambler, the mean, tricky glance of the thief, the beastly bearing of the sensualist, together with features, looks, glances, and expressions which none but an expert can interpret. Surely the way of the transgressor is hard, and judgment seems to begin in

earnest even in this life ; men are essentially ruined in this world before they reach the borders of the next.

We are not surprised to hear it often said that the whole human life is a "continued judgment day."* Thus also one might say that the whole human life is a continued day of retribution ; in a sense both statements are correct. But strictly speaking, a weighty qualification — so weighty as to require a radical change in the meaning of these terms — is demanded. At most these apparent judgments, instead of being final, merely prefigure that which is final. Not only this, but accuracy requires us to rank these so-called daily judgments, not among judicial processes and procedures at all, but rather among the normal consequences of a sinful life. These protests of the individual conscience against itself, these reproaches of a wronged nature against the evil-doer, however violent, strictly speaking, are no more the judicial judgments which sooner or later must take place under a divine legal administration, than the sense of guilt felt by the criminal who is still at large is judicial procedure or the final sentence of the court which pronounces the doom of the culprit after arrest and trial. So that whatever may be the normal or natural judgments attending a life of transgression, such results constitute no part whatever of a judicial judgment, and they can in no way be substituted for the execution of public justice.

These statements pave the way on which is to be met what is regarded as one of the strongest objections to the doctrine of a literal and final judgment, namely,

* President Walker.

that such a judgment introduces a glaring inconsistency into the popular theology, by as much as the wicked are represented as punished before the findings and sentence of the court.* We have to admit it to be true, that the guilty will suffer previous to their trial at the final judgment; immediate suffering is always the natural product of transgression; both the guilty and the innocent transgressor have to bear certain normal consequences of wrong-doing. "He that sows thorns will not gather roses," † even in this life; such the rule at least. With what measure one metes, to him it shall thus be meted; ‡ to sow sparingly is to reap sparingly; § to forgive not is to find one's self not forgiven; || to show no mercy is to have no mercy showed; ** but in all these instances, though the products in some cases may be terrible in the extreme, yet, as already noted, there may be nothing whatever like judicial procedure.†† Nay, more: the guilty

* Rev. Mr. Skinner states the popular objection thus: —

"Ministers uniformly speak of the wicked as having gone to hell, and the virtuous to heaven. Why then call them back from their respective places to judgment?"

True enough, on such a supposition, why?

† Sadi.

‡ Matt. vii. 2.

§ 2 Cor. ix. 6.

|| Matt. vi. 15.

** James ii. 13.

†† The great mistake with the early Universalists at this point was in not distinguishing between judicial punishments and natural consequences. Mr. Whittemore expresses the common Universalist opinion thus: —

"To say that a man shall sin on earth and suffer in some other state of being, is alike reasonable with saying that a man who sows a field of grain in Massachusetts shall reap the harvest in some other state."

While it is true that normal consequences of an act usually

transgressor after death may not only suffer self-reproach and public condemnation, but also may be confined as in a jail, or even under guard of devils, though not having the power to punish; yet, however gloomy and close the confinement, it is not punishment; it is merely an awaiting for the day of trial, and in some respects may be scarcely worse for the transgressor than would have been his detention on the earth; many transgressors are so wretched while remaining in this world that they wish they were dead, and in extreme cases the wish is gratified by suicide.

Let it be settled once for all that the sinner cannot receive judicial punishment before the day of judgment, either in this world or in the intermediate state. We believe it to be, in the nature of things, impossible, and throughout this volume no counter supposition has been admitted.*

follow in the same state of being as the one in which the act was put forth, yet the judicial process is rarely instituted in identically the same place which witnessed the act, and never thus in civilized countries; and the punishment is often of a kind entirely unlike the nature of the transgression. The murder is committed in the forest, away from the abode of men, and at midnight; but the trial is in the heart of a city, and in a crowded court-room; the crime is sometimes one of theft, the punishment one of imprisonment.

* The scriptural history of Adam under the divine administration is both literal and typical of both the race as a whole and of each individual member of the race. God appears as the Lawgiver, laying down the law and announcing the penalty. (Gen. ii. 16, 17.) Next arises a temptation for the subject to disobey. (Chap. iii. 1-5.) Thirdly is the revolt and disobedience. (Verse 6.) Then follow the natural consequences of disobedience. (Verses 7, 8.) Next is the

Returning to the point of departure, it is assumed, in view of the scriptures consulted, and especially in consideration of the strong convictions of humanity, that it is reasonable to fix the date of the proposed investigation and judgment at the close of the present probationary administration or dispensation. If this can be established, no one need fear lest the seeming inconsistencies of the evangelical faith will not be harmonized ; if they cannot be, then, with others, we shall shrink from attempting their defence.

Upon rational grounds is there any possible way for a general and final judgment to close its proceedings and pass its sentences until after the administration under which the subjects have lived shall have reached fully its consummation, or until the last member of the human race has come into and passed through his probationary existence ? The grand and mighty results of mortal action can then be surveyed at a glance ; not before. The guilty man may know to-day that he is guilty. He may know it still more fully at death, but the entire turpitude of his transgression cannot be known, even by himself, until the final investigation is made. Can one decide respecting the evil word spoken, to which our Lord referred, the evil wrought by it when spoken, the evil which afterwards followed it, and followed it on to the end of time, — unless in case of the redeemed there has been some miraculous

call to trial and judgment. (Verses 9-13.) Following this in regular order is the sentence of the judge (verses 14-19). Lastly commences properly the *typical* judicial punishment demanded by the welfare of the universe (verses 22-24).

interference for the purpose of arresting its farther progress? Can the results of placing a glass of wine to a neighbor's lips, or of tempting victims in some other way, be decided upon, the day it is done? In case of almost death, the result is awaited before the judicial process can be completed; thus also the ultimate effects of the deeds of a lifetime, it is most reasonable to conclude, will have some bearing in the final judgment. Not until the consequences of a life of crime are arrayed; not until it is made manifest how much better a different course would have been; not until it is shown how hard God has tried to prevent, first and last, and by a thousand unobserved ways, the sins we have committed; not until a multitude of other matters are fully disclosed, at the end of the world, which cannot be proved beforehand, will strict and acknowledged justice be possible.

But when the whole system of human events has reached its culmination, when all the majestic results of conduct are included in the vast aggregate, then, but not till then, can we fully know how grand a thing is man's life when consecrated to God and Christ, and how terrible it is when abandoned to selfishness and Satan. It seems, therefore, to be one of the plainest dictates of reason that all these facts should be known; but known they cannot be, save through the investigations of a final judgment.

Not only this, but can one conceive that God's stupendous administration over the human family, involving so many interests and such infinite consequences, should close in any save some fitting way? Can any other termination unite so perfectly the neces-

sary proprieties and majesties of the case, as a judgment in which all events and their results are reviewed, and where endless destinies are awarded to those who have lived under that judicial and legislative government?

The announcements of revelation are so strongly supported upon rational grounds and by the moral convictions of the race, that it also may be assumed as well nigh conclusive that the final judgment can satisfy necessary conditions only by being impartial and individual. It may be assumed that a judicial judgment, terminating the divine administration on earth, and answering the important conditions involved in the human and divine natures, would betray a weakness, nay, would be self-contradictory, unless there were a discriminating investigation into the case of each responsible member of the race.

We are aware that one of the chief objections to the doctrine of the final judgment is based upon the thought that man is too insignificant to require or allow such a place in the divine and in universal attention, as an individual investigation suggests.

But all must admit that the human is a noble race. Humanity is not the symbol of insignificance, but in God's economy is splendidly invested.*

* We call attention to a few representative passages, illustrative of the Scripture view of humanity.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." (Ezek. i. 26.) May we not deduce from this passage the view that humanity is

Man has proved himself to be by nature something besides a mean and abject creature, like a worm to be trodden on. Many are his works of beauty and of wonder; the pictures he paints, and the marble he chisels, are in some instances not to be despised even by Him who made the originals; the music he composes and executes, perhaps the heavenly choirs can no more than match; the dwellings he builds are fit palaces for the gods to live in; it is questionable if the angelic architects, with all their superior advantages, can improve upon them. Contemplate man's discoveries in science, and his triumphs, especially over the rude

somehow intimately related to God, and perhaps is God's representative in the universe? - Compare 1 Cor. vi. 15, 19; John xiv. 12; Matt. xix. 20; Rev. xx. 4; 1 Cor. vi. 2, 3.

"In Romans we read, "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God." (Rom. viii. 19.) May we not deduce from this passage the view that everything on earth and in the sky is going about, not its own, but man's business and mission? May we not conclude therefrom that the existence of the material universe is suspended almost solely upon the probation of humanity? that therefore man, though occupying less space in miles and furlongs than the stars, can rise, and does rise, above them all, and is of more true importance than their sum total?

We also read, "When he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. i. 10), may we not conclude from this passage, that God will find his chief delight in sanctified humanity? Is it not as if God had said, Men are my jewels in this universe. Indeed, he elsewhere calls them such (Mal. iii. 17). Certainly these and other scriptural representations, demand that there shall be neither looseness nor lawlessness, as to each individual, during the proceedings of the final trial.

elements of nature ; the use he makes of the wind and the wave, the steam and the lightning ; what sort of created intelligence can do better than he has done, though at great disadvantage ? Behold with what daring man sometimes seizes the torch and rushes into pitch darkness, and produces light ! What strokes of mother wit he hits upon ! Impatient at his apprenticeship on earth, he invents the locomotive, which is merely an effort to lessen the distance between his aspirations and his physical ability to pass distances. The body lags ; the mind wants to fly, and will ; so the telegraph is invented.

Give man time enough, and dispose him to application, and there is nothing within the range of the grandest possibilities but he can achieve. What a compliment Christ paid sanctified humanity ! "The works that I do shall he do also ; and greater works than these shall he do." *

No man feels that he has yet attained his development and perfection. There is a conviction, however, that the time is coming when his ability will be a match for any contingency. His irrepressible anxiety to possess all truth is grandly significant. The indefatigable curiosity of modern science is almost forcing the doors of the hidden mysteries of eternity off their hinges.

No wonder God told man to "have dominion." † "More kingdoms wait thy diadem," said the old Persian, "than are known to thee by name."

To be sure, all have not made equal attainments ;

* John xiv. 12.

† Gen. i. 28.

but all belong to the same race, and every man has the infinite stamp and seal of Jehovah upon him. All are commissioned; God has talked with every man, and dwelt with every one. The least renowned soldier in Pompey's great army, the poorest and humblest slave that helped build the lofty Pyramids of Egypt, or worked in the cotton-fields and rice-swamps of the South, had his communications direct from Heaven; also his commissions and commands of duty and of right. Every member of the race has had his conflicts with temptations, his spiritual victories, and his spiritual defeats. Each man of the race has secured by his obedience the right to a throne, or has lost by his disobedience his right to life eternal.

The idea that any man is unimportant or insignificant, is a thoughtless mistake. Attach an endless existence to the destiny of any creature, and whether he be a child of wealth or a pauper, a king or a slave, he becomes immediately invested and endowed with magnitudes and a majesty absolutely overwhelming. It need be no matter of surprise that God watches, year in and year out, day and night, the use which is made of one talent as attentively, and will reward it as surely, as if it were five or twenty, instead; and watches it because of the infinite consequences involved in each individual existence.

This is likewise more than hinted at in the power which biographic sketch has to rivet attention. The details of individual life are intensely interesting in their narration. Let the author correctly draw out a given character, however humble, and sketch the connected history, and he has won a reputation, and everybody will read his book.

The court-room is always packed, and the audience held together for days and weeks, when the deeds of a man, even from the humble walks of life, are under investigation.

Every man's life, his outward trials, triumphs, and defeats, his inward death-struggles with sin and temptation, will be found, upon examination, to be an epic of grandest plot, or a tragedy of awful significance. Passing through a crowded thoroughfare, one looks upon a sea, rather a river, of faces; but beneath each one of those "globes of intelligence" is a thinking personality, who is fighting more battles than history has recorded; each is wielding his sceptre, or is on his way to a throne; and each could tell a story of his private life which would fix attention, or even draw tears from the eyes, and in some instances make the hair stand on end. There can be no mistake in the position that there is a grand and significant importance in every human being who has walked this earth — an importance that will fully justify the most impartial, patient, and prolonged investigation on the day of judgment.

Upon independent grounds, but also as a natural sequence of the positions already taken, it will be admitted that the proposed investigation at the final judgment must not only be individual, but also minute and discriminating. Indeed, if individual, then it follows, of necessity, that it will be discriminating.

"Many accustom themselves to think," says an old divine, "that they shall be judged simply by what they are *on the whole*, and not by all the several actions of their lives." Certainly no representation

can be more remote from the scriptural announcements.

Wiser is the Persian's suggestion, and more strictly biblical, —

“On the day when all shall give an account of their deeds, and when the virtues of both Sheik and Brahman shall be scrutinized, not a grain shall be taken of that which thou hast reaped, but a harvest shall be demanded of that thou hast not sown.”*

“Justice is so dear to the heart of Nature,” says the ancient Hindoo, “that if in the last day one atom of injustice were found, the universe would shrivel like a snake-skin, to cast it off forever.”

The fact should be established in the thoughts of every one, that not only no individual of the race is of small consequence, but also that nothing whatever is unimportant in this world, which in any way is connected with man. There are no trifles, and should be no trifling. The jingling of a sleigh bell among the Alps has brought down a destructive avalanche. The lifting of the hand sends a vibration to the stars.

“A grain of sand will bring down a mountain,” said a philosopher, “when the time has come for the mountain to fall.” A word spoken, a thought cherished, an impure glance of the eye, have set in operation forces, under certain circumstances, whose results have been the ruin of a soul; what measure is there, then, for their importance?

It has seemed to more than one that our Saviour's statement, that men must give account of even their

* Urfi.

words, is an extreme representation ; * but the more one investigates the import of words, the more will he be convinced that the profoundest philosophy and truthfulness underlie that representation.

Man's language, as some one has remarked, is "higher, more spiritual, and ethereal than himself;" but it is nearer the truth to say, that man's language *is* himself.

Speech is the true index of the inward consciousness. It is the concrete metaphysics of the man who speaks. Every man has his own dialect and vocabulary. He unconsciously pictures the thoughts of his mind, the passions and aspirations of his soul, upon this "canvas of breath." As a man speaks, so he thinks ; as he thinks, so is he.

The more profoundly we study the words of a man, the more sure are we to discover hints of his private secrets, his unrevealed personal fancies, and the deeper meaning of his intentions and character, of which he himself hardly suspects. No wonder that the words any man uses, if "once fairly laid open, provide us with a key that will unlock many mysteries of his particular humanity, many secrets of his private history." The words which the Lord Jesus used in addressing the people, so positive, so free from doubt, so unlike the words of others, make him out to be unlike all others. He spoke like God ; he therefore is God.

- How suggestive are the maxims and the remarks of observing men bearing upon this subject !

* Matt. xii. 36. The passage is at present usually rendered "Every evil or pernicious word." But perhaps still more is meant.

"Words are the sounds of the heart," says the Chinese proverb.

"There is a relation to be observed between the words and the mouth which pronounces them," says La Bruyère.

"Words," says Dryden, "are but pictures of our thoughts."

And the wise Confucius has said that "Words are the voice of the heart." *

"Thy speech betrayeth thee," can be said of every man as well as of Peter. With what just reason therefore does our Lord tell men that the grandest issues of eternity hang upon their words!

How sharply defined is his announcement, "Out of the abundance of the heart the mouth speaketh."

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Even the words spoken are thus made to constitute the supreme court of mankind; there is no appeal from them; men are by them, as well as by their deeds, to be assigned to a throne, or consigned to the world of the lost.

What is true of a man's words must also be equally true respecting everything which has entered into his continued personal history. Investigation into the

* Ben Jonson's statement occurs to the reader: "Language is the mirror of the soul. Speak, that I may see thee! For it springs out of the most retired and inmost parts of us, and is the image of the parent of it (the mind). No glass renders a man's form and likeness so true as his speech."

nature of any class of items in human life, and into their mutual dependence upon other matters regarded as of greater importance, will disclose their significance and the reasonableness of making them essential data in the final judgment. The more thought is given to this subject, the more inevitable will seem the conclusion that a general and final trial and judgment are impossible, unless their proceedings are the most critical and discriminating conceivable, and also unless there is ample time for all their processes, during which the sensations of haste and hurry shall never be experienced, but where one day shall be as a thousand years, and a thousand years as one day.

If it is admitted that man is the important being here represented, and if the moral acts of his life are elevated to a corresponding dignity, then, in harmony with Scripture representations, we must advance a step farther, and conclude that the judgment day, to fulfil the involved requirements of such an event, must make a full and public exhibit of each individual life. The nature of the case allows no different view to be taken.

All, at one time or another, have felt, doubtless, the propriety and justice of such a full disclosure. How often, when the culprit is arraigned, is the desire awakened in the bystanders to look into his heart! How often the wonder is felt if the man's soul is really and rightly interpreted by his outside look and garb! It is one of the most common experiences of humanity to wish that the criminal's history could be truthfully laid open. It is often asked, "Are there not mitigating circumstances?" Of many criminals it is thought that, after all, were the truth known, they have been

more sinned against than sinning. If this is true in an earthly court-room, how much more intensified the interest, and how many times multiplied the inquiries, when eternal issues are pending !

Sometimes the thought flashes upon the mind that the real difference between men is rarely discernible in this life. Many a man whose conduct in the eyes of the world has been far from faultless, who has had many spiritual conflicts, who has fallen and risen times almost without number, defeated to-day but struggling again to-morrow, may have, in reality, a history many fold grander than the life of another man, who, not much tempted, has kept an even course of moral respectability.

There are multitudes of noble dispositions which have never yet displayed their full beauty ; the most generous purposes the human soul can conceive have been crushed for want of power or opportunity to execute them ; the noblest and most sacred conduct on earth has followed the Lord's direction, dropping over it the veil of Christian modesty, silence, and faith, not even letting the left hand know what the right hand doeth.

If men knew all things, they would be different judges from what they are ; and some who in human estimation stand first would be adjudged last, and some last would be accounted first. Can anything be more just and fitting than for him who seeth in secret to make his awards openly.*

But, on the other hand, it sometimes happens that earthly justice fails completely to find out the facts that

* Compare Matt. vi. 1-5.

should decide a case. No eye has beheld the commission of a given crime ; no wisdom can trace the connecting threads and disentangle the impenetrable web of mystery surrounding it ; all is dark and inexplicable ; the witnesses have been threatened, secreted, and in some instances slain ; the guilty have thus gone free.

“ Of two thousand sins,” says Jeremy Taylor, “ that cry aloud to God for vengeance, scarce two are noted by the public eye and chastised by the hand of justice.”

The last judgment, therefore, to be at all satisfactory, or to have any significance, or even necessity, in the divine economy, must be such as to allow of no such concealments. The mask of all kind of dissimulations must be completely torn off ; the closely folded garb must be stripped from the hypocrite ; the whitewashed house must be thoroughly ransacked ; the plated platter must be uncovered and all its corrupt contents disclosed ; the final judgment must be such as to take a man’s heart out, and hold it up to universal gaze. What surprises will follow that exhibition ! “ For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.” * Truer on that day than now will be the saying of the wise man of China, “ There is nothing more visible than a secret.” †

* Luke xii. 1-3.

† There are those who reason that because they are regenerated, or because they are the elect children of God, they will

Doubtless, in order to secure this complete disclosure on the day of judgment, the memories of all men will be, possibly, a hundred fold quickened, as in case of one drowning, when a "mighty theatre expands in the

therefore be exempted from trial in the general judgment. But it must be admitted that there are no substantial grounds for such a conclusion. By the thorough student of the Bible nothing of the kind can be drawn from its teachings.

Besides, that no event can be obliterated from the divine mind is universally conceded; that no thought which has ever dawned upon human consciousness can be erased from it, is equally clear. How, then, can the facts of a lifetime be suppressed?

On theological grounds this position is equally well supported. It seems impossible, in the nature of things, to give an exhibition of the lives of the lost save on the condition that the lives of the saved are also presented; they have been so mutually and closely connected and intertwined that to separate them would be like the dangerous experiment of separating the wheat from the tares before the day assigned has arrived.

Aside from this there is no way of displaying the mercy of God, the power of the atonement of Christ, and the lasting obligations of the redeemed, that can equal a faithful exhibit of their whole history.

Still, again, there is no way in which the grandeur of the heavenly places to which saints are raised can be so vividly set before the universe as to present the contrast between those heights and the horrible pit from which the redeemed have been taken.

We may safely conclude, therefore, that no redeemed man who is now leading, or striving to lead, a sanctified life, however crowded with transgressions is his previous history, but will desire that this full revelation may be made, in order that God may be the more glorified, and that the divine administration may escape the charge of unjust favoritism.

See also *Appendix, C.*

brain in the twinkling of an eye." Doubtless, also, the resurrection body, being in exact correspondence with the character of the occupant, will be called upon to yield its positive and unanswerable evidence.

The witness most of all to be dreaded, however, will be the one who has all along through life tempted men; who knows their every misstep, and who knows how to magnify to its utmost every transgression; whose very character is that of an accuser. He will be permitted, perhaps called upon, to array evidence against every member of the race. He can, likely enough, make out a strong case, by bringing to light the many sins he has witnessed, in proof of human guilt, and will stoutly urge the facts presented as good and sufficient reasons why he should not suffer alone.*

To allow of no injustice, and also in order to present before the court all the hidden secrets of the heart, the tribunal will be presided over by the Searcher of hearts, whose observation through life has been such as to number the hairs of the head, and which has taken faithful note of every trivial word that has escaped the lips; who, above all others, at once a God and a man, is capable of rebuking all bluster and conceit, and of making perfectly visible what is actual in human character and history; who is able satisfactorily to disentangle all the mixed and perplexed threads of life, and present them to view; who is able, in fine, to be so critical and just that no lost soul will ask or wish a second trial, or will even remotely think of appealing to any other tribunal.†

* 2 Peter ii. 4; Jude 6; Rev. xii. 10.

† The effect of guilt, when proved, is sometimes very remarkable. A man of fair and unblemished reputation, in Eng-

The proof of guilt and ill desert can thus be made completely overwhelming. The legal requirements will be shown to have been such as are essential to the universal good. God's dealings with men will receive the highest approval.* No reason can then be given

land, was accused of murder. The alleged crime had been committed some years before the indictment took place, and the prisoner had, in the mean time, exhibited the character of a peaceful and unoffending citizen. What added still to the circumstances in his favor, was, that he had long been a successful teacher of youth, and a good guardian of their morals.

When accused, he refused to employ an attorney, but came forward with the calm and composed air of conscious innocence to defend his own cause. He confessed his ignorance of judicial proceedings, but went forward with a lucid statement of some general principles of human nature founded upon his character, to show that he could not be guilty of the crime with which he stood accused. He went through the pleading with the utmost self-possession, and with great ability; but after all, the evidence was such that he was condemned. No sooner had the sentence passed, than the flush of guilt spread over his countenance; his eye lost its appearance of fixed composure, and the trembling, guilty criminal confessed that he had committed the murder, and that he deserved to die, according to the sentence of the law. Is it not reasonable to conclude that the wicked on the day of judgment will be dumb when the sentence is pronounced. "The element of justice," says a keen observer, "relates one man to another, and all to God; while it marks off each offender by himself. Silence and suffering are the perfected ingredients of guilt. Speechless despair is the death of souls. The culmination of guilt, is silence." Compare Matt. xxii. 1-13.

* Directly or indirectly, God's administration will be on trial during the proceedings of the final judgment. The uni-

why the lost stand not with the saved, except wilful disobedience. It will be shown that all could have, and should have, lived in harmony with the principles upon which are based the Redeemer's kingdom. That kingdom embraces all that is excellent, kind, merciful, and Christ-like, and God-like. Its rejection directly, or as manifested in the person of the Saviour, is repeatedly represented as the most fearful charge that can then be brought against the human soul. If a man reject Christ's spirit, he rejects everything which is worthy the name of goodness.

verse may desire the evidence that God has shaped events, circumstances, and providences in the best possible manner, in every given case, and God may be disposed to furnish such proof. It may then appear that God has allowed poverty to come upon one man, and has bestowed wealth upon another, permitting sickness to come upon one, but granting health to another, so ordering circumstances as to lead one man into a life of seclusion or of daily toil, but another to professional distinction, or to an independent fortune, *because* in each case the nature of the man was such that the given circumstance or providence was best. What has been well for one, it will be seen on that day, would not have been well for another. Health may develop the kingdom of God in one man, if anything can; but sickness may be necessary for that purpose in case of another.

"If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poorhouse, whom the parish wish dead."

There will be such a showing on the judgment day that no man will venture the plea that he has not been fairly dealt with. No one will venture to charge the occasion of his guilt upon God. Should some abandoned soul offer such complaint, the assembled universe would not listen to it, for all will be enabled to see that such a charge is false.

Observe, we are not speaking in a limited sense, but with views as broad as the justice and benevolence of God. We sincerely believe that the day of judgment will offer to free moral agents no pardon, save on condition of repentance, and a devoted and Christ-like life.*

Still we believe that obedient heathen who have never heard of Christ, have, nevertheless, preached him, and that many who now do not intellectually understand Christ are doing his will. It is scriptural to infer that Christian faith on the day of judgment will be tested by an humility so ingenuous and Christ-like, as to lead the possessor to say, "When saw we thee an hungered?" or by a mercy so sacred and habitual that it has unconsciously clothed the naked, or by a life that has actually abounded in Christ-like service and consecrated fruit, whenever not prevented by circumstance or inability.

"Come, . . . for I was an hungered, and ye gave me meat;" "Depart, . . . for I was an hungered, and ye gave me no meat;" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven," — are announcements that at once and forever relieve biblical piety of everything that is sentimental and sanctimonious.†

"True and righteous are thy judgments," will be the willing or reluctant confession of every member of the race.‡

* 1 Cor. iii. 12-15,

† Matt. xxv. 34, 41; Matt. vii. 21-23. Compare James i. 21-27, ii. 13-26.

‡ Is. xlv. 23; Rom. xiv. 11; Phil. ii. 10; Rev. xiii. 10; xvi. 1-6.

Nothing can be more manifest, in view of the various considerations already presented, than the statement that the final judgment will be fraught with vital and tremendous interests. It must, in the nature of the case, be a day of final destinies, the last day, and in an important, nay, in a most impressive sense, the day for which other days were made.

The very suddenness of the event, to those alive at the end of the world, will add to its solemnity.* Multitudes will be arrested in the act of iniquity, trembling with the evidences of fresh guilt upon them: the dismay of such can hardly be imagined.† With dreadful significance, too, will the day be ushered in, even with a world in flames, the shouts of angels, and the trump of God.‡

The gathering of the nations from every clime and age, whose nationalities and civil governments will be unrecognized; the deep convictions which will settle upon the guilty; the great white throne, § the emblem of what is most pure and impartial; every man standing singly as a witness, and to be witnessed for or against; united with the fact that the decisions of that tribunal are to be final, || — will doubtless render the day more overwhelming to the human race, than any other day in the past or future history of the universe.

The reader has visited a court-room during the trial

* Matt. xxiv. 27, 37-39; Luke xvii. 26-30; 1 Thess. v. 1-4; Rev. xvi. 15.

† Rev. xvi. 15.

‡ Mark viii. 38, xiii. 26; 1 Cor. xvi. 52; Titus ii. 13; 2 Peter iii. 7-12; Rev. vi. 12-14.

§ Rev. xx. 11.

|| Rev. xxii. 11.

of some important case ; how intently every one listened to the testimony presented, which, link after link, was forged like a chain about the prisoner ! how breathless at times was the auditory ! the ear was often strained to the utmost to catch, on an important issue, the rulings of the judge ; everybody became almost a party to the transaction, as the skilful pleader sought in vain to conceal his client under some straw of evidence : as the jury retired, there was something almost agonizing in the interest felt by all, an interest which made the moments seem in length like hours and days ; and when the sentence was finally pronounced, the voice of the judge faltered, and his eyes filled with tears, because of the sad results and stern necessities of the case.

It has sometimes happened that as the ruin of the condemned man has dawned upon him, or while thinking of the wretchedness of his innocent wife and children, and of the inevitable step he is shortly to take into eternity, that his expressions of anguish have been heart-rending in the extreme to those who heard them.

That must have been a thrilling scene, indeed one of the most so, in some respects, on record, at the trial of Warren Hastings. The titled nobility, the statesmen, jurists, orators, and military heroes of the realm were present for the hearing and adjudication of that great case. The moral grandeur of the scene reached its height when, in presence of that vast and brilliant assembly, the great orator and champion of English justice, with uplifted hand and solemn voice, concluded his opening speeches before the House of Lords with the words,—

"I impeach Warren Hastings of high crimes and misdemeanors.

"I impeach him in the name of the Commons of Great Britain, in Parliament assembled, whose parliamentary trust he has betrayed.

"I impeach him in the name of all the Commons of Great Britain, whose national character he has dishonored.

"I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted, whose properties he has destroyed, whose country he has laid waste and desolate.

"I impeach him in the name and by virtue of those eternal laws of justice which he has violated.

"I impeach him in the name of human nature itself, which he has cruelly outraged, injured, and oppressed, in both sexes, in every age, rank, situation, and condition of life."

But what is such a trial, though with scarcely a parallel, in comparison with the one we are contemplating? Can any scene before an earthly tribunal, whatever be the circumstances investing it, at all approach, or more than the most faintly prefigure, the awful impressiveness and the solemn grandeur of that final judgment to which the race is to be summoned? How irremediable must be an impeachment before such a court! Silence and hopelessness must follow it.* The official sentence of death, pronounced by the only one who has power of bestowing life, must render the condemnation one of absolute despair.†

* Matt. xxii. 12.

† Rev. vi. 16, 17, ix. 6.

These various features of the general and final judgment, the individualizing of the whole race, the searching investigations into the details of every man's life, the array of unanswerable evidence, and the solemnity and sublimity of the scenes of the day, will conspire to develop, as never before, the hidden, lasting, adhering, startling, and distinct personal consciousness of the human soul. Man is conscious of his own personality early in life, and it grows upon him with his years. Still more vivid will be its realization when the soul feels itself drifting out into the shoreless infinitude of God—"this flight," in the touching language of the Platonist, "of one alone to the only One;" vivid, too, will be this consciousness, when the dead man first wakes amid the new relations and revelations of the future life; but amidst the agitations of that moment when the judicial and final sentence is pronounced, will the consciousness of personal identity in its awfulness dawn upon the lost soul.

And yet so intense will be the realization of those things which have been prefigured and prophesied in the dreams of life, so heavy the unshared burdens which then present themselves, that the old consciousness will almost break down or give place to another one, as, under such pressure, it issues into new connections, and harmonizes with them.

The dissolution of former associations, as of the two men in the field, and of the two women grinding at the mill, together with other changes which are beyond the power of human conception, but which are incident to a condition in which the inhabitants

are neither married nor given in marriage, are likewise inevitably implied in that sentence which shall pronounce a blessing upon the righteous, and perpetual banishment upon the wicked.

Then will begin a new and an endless administration in *other* worlds.

**HELL,
ITS KING AND ITS SUBJECTS.**



VIII.

HELL, ITS KING AND ITS SUBJECTS.



NOTHING can be more solemn and impressive than our Lord's representation of the closing scenes of the final judgment, and the beginning of the new destinies of humanity. The tribunal is represented as closing its proceedings with the sentence of the Judge, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment." *

The events follow, it will be noticed, in natural order; the investigation is succeeded by the judicial sentence, and the sentence passes on to its immediate legal execution.

The language employed is so unmistakable in its meaning, so far above reasonable question or criticism, that seemingly nothing can be added to make it clearer

* Matt. xxv. 34, 41, 46.

or more emphatic. Without qualification, our Lord states what shall be the destiny of both the righteous and the wicked on and after the day of judgment. Since we are in possession of his authoritative and unqualified statement, there are really no grounds left for argument. Under such circumstances it is almost presumption to argue. One does well to hesitate, lest discussion shall weaken the conviction which the words themselves must fasten upon every one reading them; perhaps the chief defence in pressing the investigation farther rests upon the fact that these statements have been often misinterpreted and misrepresented.

That the wicked are sentenced and banished to a *definite place* is clearly expressed in the foregoing and in other words of Christ. So manifestly is this the case, that the question, whether hell is a location or a condition, is settled, so far as the language of inspiration can establish anything.

The objector, in his desperate efforts to evade the force of these statements, sometimes asks, "Where is hell?" as though inability to answer were sufficient to demolish the fact.

What hosts of questions can be asked upon this as upon all other subjects which no mortal can answer! Why are there not ten millions of beings in this universe where there is but one? Why was not this world made twice its present size, and men twice their present height? In what direction is heaven? If pressed for an answer, we have to confess ignorance. No one *knows* the whereabouts of the earth; that is, how far

it is from the northern or the southern, the eastern or the western borders of the universe; nor is any astronomer, however profound his knowledge in other respects, able to tell us positively which way the earth is moving; whether north or south, east or west, progressive or retrogressive, in a circle or on a direct line. Still, despite our ignorance, there is an earth somewhere in the universe.

Until we can settle the latitude and longitude of heaven, or even that of our own planet in the universe, or until we can learn whether there is a polar sea, is it not folly to demand the exact location of the future abode of the wicked, as a condition of believing in its existence? *

In direct support of the scriptural doctrine of a local place of punishment may be urged, first, those deep convictions of men found expressed in almost every religion of antiquity, and now discovered underlying the faiths of even the rudest, as well as the most civilized, existing pagan tribes and nations.†

Thinking men are past smiling at these universal convictions of the race; they are felt to be more than

* A sceptic recently remarked in presence of a child, "I am seventy years of age, and have never seen such a place as hell, after all that has been said about it." "Have you ever been dead yet?" asked the child.

We presume no one supposes the Creator would find any difficulty in preparing an abode of fire, even if that were necessary. Every star, planet, and satellite is, or at some time has been, a world of fire. He who has threatened punishments will not be at any loss for a suitable place in which to carry them into execution.

† The engravings in Egypt represent the wicked as driven

groundless superstitions; their origin and prevalence demand something besides trivial explanations. "Their knowledge is a ray of the knowledge of God," said the old Persian of the thoughts of the common people.

"The utterance does not wholly perish which many peoples speak; nay, this is the voice of God," said Hesiod. The profoundest philosophy of modern times, and scepticism itself, dare not pronounce otherwise.

Guizot's saying is profound: "There is a philosopher greater than Aristotle, Plato, Bacon, Pascal, Newton, and Kant — namely, Humanity." *

into a place where they are "tossed by tempests" and "tortured by fire through the agency of avenging spirits."

The Persians held that after the resurrection there is first a separation. "Father shall be divided from child, sister from brother, friend from friend. Of two sisters, one shall be pure, the other corrupt; each shall be treated according to his deeds." — *Rhode*.

The Scandinavians taught that after the crisis (judgment) the wicked are confined "under curdling mists, in a snaky marsh, to be frightened forever." The dire severity of the Etruscan doctrine of the place of punishment is well known. The wicked are "beaten with hammers, stabbed and torn by black demons." "The same Furies that pursue the wicked on earth will follow them in Hades, nay, in Tartarus, which is their fit abode." — *Æschylus*.

"Boast not of escaping the justice of the gods; thou shalt receive thy due reward, either here or in the realms of Hades, or in a place more wild than these." — *Plato*.

Compare Virgil's description of Tartarus, in the sixth book of the *Æneid*. See also Coleman's *Mythology of the Hindus*, Mrs. Gray's *Sepulchres of Etruria*, Keyser's *Religion of the Northmen*, *Monumental History of Egypt*, *Rhode's Heilige Sage des Zendvolks*.

* Instead of regarding these views of pagans as indicative

It may have additional weight with certain minds to know that the evidence is so overwhelming in support of the scriptural view of this subject, that many leading Universalists have admitted that there is a definite place, somewhere in the universe, beyond the limits of this world, in which the wicked are to be punished.

"Most Universalists have conceded this to their opponents, that there is a place of future punishment. Winchester, Murray, Chauncey, Huntington, and others, all admit that there is a place of future punishment, and that the name of it is Hell." *

We cannot well advance farther without first calling attention to the different terms employed both by inspired and uninspired writers to designate the abode of the dead.

The Hebrew *Sheol* and the Greek *Hades* (*ᾍδης*) are general terms, signifying the same thing; in some instances, translated the grave, more correctly, the unseen world, into which men enter at death, where they remain until the resurrection, and in some few instances they mean a condition as well as a location.†

of degradation, and as a departure from the truth. it would be more nearly correct to say that they have not yet fallen so low as to trample under foot thoughts of the divine administration, or to think that the gods will make no difference in the future between the righteous and the wicked.

* Balfour's Inquiry.

† Pindar, P. 5. 130. Æsch. Ag. 667. Eur. Alc. 13. Gen. xxxvii. 35; 1 Sam. ii. 6; 2 Sam. xxii. 6; Job xiv. 13; Ps. cxxxix. 8; Amos ix. 2; Matt. xi. 23 (Luke x. 15); Matt.

The ancient Greeks and the Jews divided Hades into two parts, one division being the temporary abode of the righteous, the other that of the wicked; the first, or upper part, was a place of happiness, though not necessarily of judicial rewards; the other, a place of suffering, though not of judicial punishment.

After their exile, the Jews gave the name Paradise to one of the compartments of Hades, Gehenna to the other.*

The use of the term *Hades* in the New Testament will repay careful study, and the examination will be fruitful of theological suggestions. Two or three instances will serve our present purpose. The term

xvi. 18; Luke xvi. 23; Acts ii. 27, 31; Rev. i. 18, vi. 8, xx. 13, 15. These are all the instances occurring in the New Testament, and in no one of them is the reference to the place of punishment after the judgment. The argument for universal salvation, based upon the fact that Sheol and Hades mean merely the place of the departed, the unseen or the nether world, the grave, &c., must be admitted to be one of the feeblest that can be employed.

* The statement of Jewish belief by Josephus is in place: "In this region (Hades, or hell) there is a certain place set apart, as a lake of unquenchable fire; whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been causes of defilement; while the just shall obtain an *incorruptible* and never-fading kingdom."

Hades, for illustration, is used in the parable of the Rich Man and Lazarus.*

Lazarus is represented in the part called Paradise, while the general term is used to designate the place of the rich man. He was not in Gehenna fire; he was not utterly abandoned as the request respecting his brethren indicates; † he was enduring the normal consequences of a life of sin. Sufferings of this kind may, and sometimes do, seem like fire. Hardened sinners have expired with the cry, "Fire," upon their lips.

Sir Francis Newport, rising on his elbows, exclaimed, "O the insufferable pangs of hell!" and falling back, expired.

But these are not the literal and legal pangs and fires of the nether Gehenna. The torments of the rich man and those of Newport were subjective; the absence of the article from *βυσσαιοις* is evidence, ‡ also the use of the word in other places, where it signifies bodily pangs from disease. §

In the sermon of Peter, on the day of Pentecost, we find the term *Hades* used respecting the place in which Christ entered after his death and before his resurrection. ||

Doubtless the word *τάραξας*, in the Epistle of Peter,** is used synonymously with *ἄδης*: such is the use in the later Greek, †† which suggests, in connection with the sixth verse of Jude, that the rebellious angels are not as yet in the place of legal punishment, but

* Luke xvi. 19-31.

‡ Luke xvi. 23.

|| Acts ii. 27, 31.

†† Hes. Sc. 255.

† Luke xvi. 27, 28.

§ Matt. iv. 28.

** 2 Peter ii. 4.

are detained in Hades, reserved unto the day of judgment, and the subsequent punishment which awaits all ungodly beings.*

The Scriptures also justify the conclusion that after the judgment, that part of Hades known as Paradise, in which Christ was to meet the penitent thief, and where Abraham and Lazarus are consciously existing, will be merged into an endless Paradise called Heaven, the New Jerusalem prepared for the righteous, which shall descend from God, and into which the righteous, as the reward of their well-doing, will be welcomed; † while that part of Hades which is now the receptacle of the wicked, will be merged into the ultimate place of judicial punishment, to which the wicked will be banished amid the closing scenes of the judgment. ‡

This brings us to another New Testament term, *Γέεννα*, respecting which there has been not a little discussion.

The history of this word is suggestive. The Valley of Hinnom, skirting Jerusalem on the south, once one of the most pleasant of valleys, was afterwards the place where were celebrated the cruel rites and worship of Moloch. § Later it was desecrated by Josiah. || Afterwards it was made the common sink of

* If Satan and demons are detained with wicked humanity in the one part of Hades, it may not be unreasonable to conclude that the humanity of Jesus, and the saints of God, are retained in the other part. See Luke xxiii. 43.

† Rev. xxi. 1-7; Matt. xxv. 34.

‡ Rev. xx. 13, 14; Matt. xxv. 41.

§ 1 Kings xi. 7; Jer. vii. 31, xxxii. 35.

|| 2 Kings xxiii. 10, 14.

all the filth and corruption of the city; the carcasses of animals and the dead bodies of malefactors were thrown into it, to consume which, a sanitary necessity in that hot climate, ghastly fires were kept continually burning, which sent up their heavy clouds of black smoke and sickening exhalations. To the Jewish mind this valley was the fittest symbol on earth to represent the place of final punishment. First used as a figure of speech, it became at length, in harmony with the laws of language, a definite term. Then *Ge Hinnom* of the Hebrew passed naturally into the *Γέεννα* of the Greek, and in its Anglicized form became Gehenna.

It will be admitted by every candid and thoughtful mind, that nothing can more strikingly and fittingly symbolize the opposite and final abodes of the saved and the lost, than the garden of Eden and the Valley of Hinnom.

How glaring, in view of all the facts, is the absurdity of saying, that because the place of future misery and torment is symbolized by the Valley of Hinnom, therefore the place does not in fact exist! The same reasoning would compel one to say, Because the place of the righteous is symbolized by Paradise, therefore there is no heaven. The logic that rejects a literal hell annihilates a literal heaven. It is fundamentally false to argue objective rewards, and only subjective punishments, especially if Scripture data are employed.*

* Independent of the associations of the Valley of Hinnom, we find the imagery of fire associated in the Hebrew mind with Sodom and Gomorrah, and used in the New Testament

One of the most weighty considerations growing out of an investigation of the word *Γέεννα* is the fact that our Lord found the term in use; he knew perfectly well the sense in which it was uniformly employed; he was aware that it was the most terrible symbol in

to symbolize the place of future punishment. Peter expressly declares that the destruction and desolation of those cities of the plain are set forth as a type (*τύπος*, a *pattern submitted to the eye*) of the doom of the ungodly.

The Greek word *δειγμα*, occurring only in Jude 7, signifies "*what is shown, sample, specimen, example.*" *ὑπόδειγμα* occurs in John xiii. 15; Heb. iv. 11, viii. 5, ix. 23; James v. 10; 2 Peter ii. 6. In all these cases the word signifies visible and open examples. Compare 2 Peter ii. 6; Jude 7.

We cite the following passages, which carry out the idea of external inflictions of punishment: Matt. iii. 19, xiii. 40-42, xviii. 8, 9; Luke xvii. 29, 30; Heb. x. 26, 27; Rev. xiv. 10, 11, xix. 3, xx. 9, 14, 15, xxi. 8.

We may add that there is not one passage in all God's Book which declares that the sinner's punishment is to be inflicted merely through "the horrors of a guilty conscience." There is no passage in the Bible that even hints that the Scripture expressions that relate to this matter are to be understood in a purely figurative sense. To make all the references figurative would be doing that which is unwarranted, and which no judicious critic would ever venture to do.

While insisting upon a literal, rather than a figurative state of rewards and punishments, the Scriptures require that a distinction be made between ordinary natural flesh and blood and the spiritualized bodies of the future existence. (1 Cor. xv. 37-54.) The future inhabitants of the universe are to be spiritualized, the future abodes are to be spiritualized, the punishments will be spiritualized, but none of these will be any the less real. The spiritualized are the real things, the material are the unreal, and are to be done away.

the Hebrew or the Greek language ; and yet He who came to correct all false notions, seized upon this term, and, without qualification, used it in all its appalling significance to designate the place of future and endless retribution.*

If to this Gehenna of fire which preys upon the spiritualized body as material fire preys upon physical bodies, there be added other scriptural representations, there rises before the mind a picture almost too terrible to look at ; and the word " Hell," its ordinary representative, becomes the most startling term in the English language. It is the sink of all the iniquity of the universe. It is a living death. It is the logical exponent of sin. " It is truth seen too late." It is the place where the sluggish memory will be awakened, where the hardened conscience will be enlivened, that they may perform adequately their work. External applications, such as produce the distressing pain of fever or fire, or the continuous gnawing of an undying worm, or the gloomy fear which accompanies thick and blinding darkness, and other agencies, causing anguish which is best expressed by the grinding of the teeth, are represented by prophets, apostles, and the Lord himself, as accomplishing these ends ; and who dares say he knows otherwise?†

* The word *Γέεννα* is used in the New Testament in Matt. v. 29, 30 (Mark ix. 43, 45, 47), x. 28 (Luke xii. 5), xxiii. 15, 33 ; Mark ix. 43, 45 ; James iii. 6. *Γέεννα τοῦ πυρός* is used in Matt. v. 22, xviii. 9 ; Mark ix. 47. In all these instances there is nothing to prevent its application to the judicial punishments of the guilty after the judgment.

† The descriptions of two or three writers of acknowledged ability and candor may add weight to these statements. John

Such seems to be the scriptural view of Hell. From a discussion of the place we now pass to a consideration of its King. In doing this, we first venture to note

Reid, speaking of the natural consequences of sin after the judgment, says, —

“There will be complete unhappiness. This will not be occasional, but constant. And when any one considers how the soul pants for happiness, it will be seen how mighty the misery must be. There will be the conscious disapprobation of self. The soul will come down upon itself with a fearful condemnation. The light of eternity shining into the fallen spirit has made the conscience to awake, and the man abhors himself for what he is and for what he has been. There will be also the conscious disapprobation of God and the good. The soul will not dare to look up; it will shrink back into itself, the contrast will be so great. The vision of Deity, with all his spotless purity and perfect hatred of sin, will be enough to isolate the soul forever. The never-dying spirit will be utterly petrified in its dark and deep depravity. The wicked soul will feel also, in the keenest manner, the disapprobation of all the good. There will be the intense realization that every pure being condemns, and must condemn. Thus the soul will be unable to gain the least respect from any one whose respect is desirable. Condemned by self, by God, by all the good, the soul can only harrow itself on this account. Shame, therefore, will take possession of the sinful mind. The soul will see what it might have been, how holy and happy, the associate of the noble and good, but now the companion of the most depraved. This fact realized will drink up the very life of the spirit. Bitter sorrow will then take possession of the soul. Grief, such as this world never saw, will wring the spirit from hour to hour as it evermore sees and feels its outcast and abandoned condition. One sea of mental anguish will ever heave; and there will be nothing but ‘weeping, and wailing, and gnashing of teeth.’ Passions will rage among themselves, will seek to be satisfied, but will not. A thousand wants will cry: they will not be

two or three points in the field of universal history, involving certain matters in the realm of speculative theology.

Should the universe be swept clear of every created

regarded. There will be a continual craving from different points of the soul; nothing shall feed the eternal hunger. Remorse will sit upon the heart and gnaw it like a vulture; will sting it like a fiery serpent; and this shall be continuous as the hours and endless as the night of hell. Such, in condensed language, is a statement of the natural consequences of sin. What we say it is, is as nothing to what it shall be."

Says Isaac Taylor, —

"If corporeal restraint and imprisonment be one of the most intolerable of bodily ills, what shall imprisonment be when the locomotive energy is a thousand times more vehement than at present, and when the exercise of it is attended with no conscious effort, and is followed by no lassitude, and when the widest and the fairest fields shall lie in prospect before it? The chain of the captive is galling in proportion, or nearly so, to the captive's animal vigor and elastic spirit. Let it, then, be imagined that the future man, new born to his inheritance of absolute mechanical force,—the inherent force of mind,—and finding himself able at will to traverse all spaces, should, in the very hour wherein he has made proof of his recent faculty, be stopped, either by malignant superior powers, or by the dread ministers of justice, and on account of forgotten misdeeds be seized, enchained, incarcerated."

"We must never forget," says Dr. Channing, "that in that world mind or character is to exert an all-powerful sway; and accordingly it is rational to believe that the corrupt and deformed mind, which wants moral goodness, or a spirit of concord with God and with the universe, will create for itself, as its fit dwelling, a deformed body, which will also want concord or harmony with all things around it. Suppose this to exist, and the whole creation, which now amuses, may become an instrument of suffering, fixing the soul with a

object, it would be returned, as we believe, to a condition in which it once existed. There would be an intelligent, benevolent, and omnipotent Spirit, though incomprehensible to humanity, "whose centre," as the schoolmen used to say, "is everywhere, and whose circumference is nowhere."

This Being, which we call God, had the power, and, as we have already seen, the tendency, to put his ideas into visible shapes by the power of his expression or word.*

Somewhere in the universe God exercised his creative power and spoke into existence a spiritual creation, with inhabitants called angels. It is a law in the

more harrowing consciousness on itself. You know that even now, in consequence of certain derangements of the nervous system, the beautiful light gives acute pain, and sounds which once delighted us become shrill and distressing. How often this excessive irritableness of the body has its origin in moral disorders perhaps few of us suspect. I apprehend, indeed, that we should be all amazed were we to learn to what extent the body is continually incapacitated for enjoyment, and made susceptible of suffering by sins of the heart and life. How easily, then, may the mind hereafter frame the future body according to itself, so that, in proportion to its vice, it will receive, through its organs and senses, impressions of gloom, which it will feel to be the natural productions of its own depravity!"

* The Hindu Code of Manu wisely says that, "All worlds are sealed in the Divine Mind;" and much of truth and insight is found in a single sentence of Nizami: "The first stroke of the eternal pen was the first letter of the Word." If all created forms are developed from germs, and if primal germs are preceded by divine ideas corresponding thereto, no one need reject the scientific doctrine of development.

divine administration for the Creator to find his representative in some individual of a species, and to commit to him leadership and governmentship.* In harmony with this law, there was a leader among the angelic hosts, one who stood first, Lucifer, the Light-bringer, the glorious Son of the Morning. He was probably not only the *highest*, but also the *best* of all created intelligences. The royal sceptre was doubtless intrusted to him; he was, perhaps, the visible occupant of the throne; for as yet, if we mistake not, God was invisible.

In accordance with the law of progressive creation this primeval angelic spiritual creation was followed by another of higher order, called properly pre-existent humanity.† Among these, too, there was a leader, the highest and best of all created intelligences, who stood first, and was the express image of the Deity, the radiance of his glory, in whom the second eternal personality of the Trinity, the Logos, embodied himself; in whom he is to dwell forever. The law of Selection, we may presume, is everywhere in force, and ideal excellence henceforth occupies the throne, and will, in the nature of things, occupy it forever, checking or destroying all who oppose.‡

We have intimations that the whole Trinity united in the declaration, thereby making the announcement to this Son as immutable as anything in the universe can be, saying, "Thy throne, O God, is forever and

* See history of Moses, David, and Luther; the most striking case of all is that of the Man of Nazareth.

† For the Scripture basis of these views, the reader is referred to the "Arena and Throne," and Outlines of Theology.

‡ Ps. ii. 6-9; Dan. ii. 44; Heb. x. 12, 13; Rev. xi. 15.

ever ; a sceptre of righteousness is the sceptre of thy kingdom." * In the presence of the angels this divine One received his inauguration, and the sublime command was heard from the invisible Deity, requiring that all intelligences should submit to the authority of the only being ever called the Son of God.† Here was the primal test of the free moral agency of angelic beings.

Notwithstanding this command, Lucifer stood erect, and others with him. Worship this crowned Prince, though he was the absolute revelation of God, and, therefore, in an important sense, himself God, Lucifer would not. Is it asked, Why? Because, as a free and intelligent, and consequently a responsible being, he had power to choose to do otherwise than as commanded, and did choose otherwise. He should have submitted to God's will and command and have worshipped Christ. He should have said, as John the Baptist said, "He must increase, I must decrease." A greater than Lucifer was this Baptist. Lucifer did not obey, and would not ; therefore sin for the first time entered the universe ; and this exalted Star and Son of the Morning became a sinner, and thereafter is known as Satan. He had partaken of a forbidden apple. Alas, for the tree of that knowledge ; pride, jealousy, and malignity dawned upon a nature which never before felt them.

Does it seem to any one a contradiction that sin should enter a perfectly holy universe, and remain so

* Heb. i. 8.

† Heb. i. 5. Here are involved all the rights of primogeniture. A command like the one here supposed was actually given at some period before the Christian era, whether in *historic times*, we cannot say. Compare Heb. i. 6.

long in it? We confess it is a contradiction; it is, nevertheless, a fact, than which no fact is truer. Sin is an interloper in God's universe; it is a foreigner, an immigrant, but has gained, in spite of all theories to the contrary, an apparently firm foothold. God did not invent sin. It did not come of its own accord, nor by accident. "Sin is the only thing in this world which never had an infancy." We are compelled to admit that none but a free moral agent, originally created upright, while in the full exercise of his free moral agency, could have introduced sin into this universe; and this, according to the supposition before us, is exactly what has been done.

It is well to notice that it was not the invisible God, but a visible Christ, against whom Satan revolted; not that his sin was less, but his hope of successfully retaining his position seemed greater. He expected to conquer. He had no idea that his confederacy would cost such a struggle. He expected to hold all the blood shed in the palm of his hand; and though he failed in his first attempts, yet allured on, he became at length fairly involved, and long ago resolved never to close the struggle; and he never has, from that day to this.

His first attempt was bold and daring. He called together his confederates, planned his campaigns, commenced his movements, and for the first time there was open rebellion in that primeval and spiritual Paradise.*

* Rev. xii. 7-10. Milton is not recognized as a supernaturally inspired revealer of truth; yet, in the field of speculation bearing upon this topic, he certainly has no equal, and no one charges his representations with unreasonableness. We call

Does it also seem to contradict the nature of things that there should have been rebellion and war in that early heaven? It is strange, passing strange, and yet not one whit more unaccountable than that war ever should have appeared upon this earth. War, like sin,

attention to the bold words put by Milton into the mouth of Satan: —

“What though the field be lost?

All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power,
Who from the terror of this arm so late
Doubted his empire; that were low indeed,
That were an ignominy and shame beneath
This downfall.

“Princes, Potentates,

Warriors, the flower of Heaven, once yours, now lost,
If such astonishment as this can seize
Eternal spirits; or have ye chosen this place,
After the toil of battle, to repose
Your wearied virtue, for the ease you find
To slumber here, as in the vales of Heaven?
Or in this abject posture have ye sworn
To adore the Conqueror? who now beholds
Cherub and seraph rolling in the flood,
With scattered arms and ensigns, till anon
His swift pursuers from Heaven gates discern
The advantage; and, descending, tread us down,
Thus drooping; or with linked thunderbolts
Transfix us to the bottom of this gulf.
Awake, arise, or be forever fallen!”

is an interloper, and has no business anywhere in God's universe, but it exists. Things on earth symbolize what is to be in the future; may they not also be shadows of what has been in the great past?

The subsequent history of Satan must be hastily sketched. The result of his rebellion is briefly stated in the book of Revelation:—

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” *

His presence on earth and among its inhabitants is likewise a matter of revelation.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night.

. . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” †

Though he had lost rank, and though his assignment was to this earth, yet up to perhaps four thousand years ago Satan appears to have been freely admitted into the world, where obedient angels dwell. He

* Rev. xii. 7, 8.

† Rev. xii. 9, 10, 12.

presented himself in Job's time, with the angels, before Christ, the Ruler of that world. *

He was held in no small consideration by other angelic intelligences. Jude tells us that "Michael the archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." †

Respecting the agency of Satan in bringing about the misery existing on this earth, we are fully informed in the first book of the Bible. ‡ The character he now possesses, is likewise portrayed; § and repeatedly are we told of the final destiny of this chief of sinners. ||

In reviewing these facts and scriptures, all have felt the question put by the savage, "Why did not God strike Satan dead, to start with?"

From reasoning already employed, it would follow that, had this been done, there would have been at least one questionable page in universal history. Created intelligences would often have asked, Might not reasonable delay and mercy have saved this fallen prince? But by this forbearance and delay, at least before the end comes, the case will be clearly made

* Job i. 6, ii. 1.

† Jude 9.

‡ Gen. iii. 1-6.

§ He is represented as a deceiver (John viii. 44); as a patron of false professors (Rev. ii. 9, iii. 9); as one who afflicts (Job ii. 7; Luke xiii. 16); as an accuser (Job i. 11); as one who resists good men (Zech. iii. 2-5; Eph. vi. 12; 1 Thess. ii. 18); as a tempter of good men (1 Chron. xxi. 1; Rev. ii. 10); as the one to whom the wicked are given over (Ps. cix. 6; 1 Tim. i. 20).

|| Rev. xx. 10.

out. The final judgment will present a record that will banish doubt from every mind; every voice will vindicate the Lawgiver and condemn the sinner.

If we mistake not, God has been infinitely merciful to Satan, and has tried every way to effect his restoration. If we reason correctly, God waited thousands of years, even until the coming of Christ, for this child, this wayward prodigal, to return. It was not until longer forbearance would have been an offence to the universe, that Satan was pronounced an irrecoverable reprobate. Through thousands of years he grew no better; nay, seems to have become worse and worse. During the life of Jesus, the satanic spirit rose to its height. Satan saw, no doubt, that, unless he conquered Jesus in the wilderness, or on the pinnacle of the temple, or on the mountain-top, or in the Garden Gethsemane, his habitation on earth must end; it was in those mad, reckless, and terrible endeavors to destroy the only innocent Being who has walked this earth since Adam, that Satan forfeited all claim to further probation and mercy. He did irreparable damage to his moral character. Blasphemy, the worst type possible, completed his guilt. His cup of iniquity was filled to the brim. He committed the unpardonable sin. He fell as lightning from heaven, never again to enter it.*

It is for that malignant and wretched being, that sworn and implacable enemy of God and man, upon whom revelation heaps its most fearful epithets, calling him "the destroyer," "the prince of darkness,"

* Luke x. 18.

“the accuser,” “the deceiver,” “the dragon,” “the liar,” “the leviathan,” “the murderer,” “the serpent,” and “the tormentor,” the one who is ever seeking to rob Christ of his glory, and men of their souls ; yes, for him, and for all his confederates in sin and rebellion ; those beings who all along man’s probation have been active, miserable, unresting, taking every possible advantage of his natural disposition, health, and surrounding circumstances, sending fiery darts into his soul, tempting him to every form of evil, constantly plotting his ruin, seeking to involve him in guilt and wickedness like their own, and whose malignant delight will not be satisfied until they have succeeded in making man as wretched as they themselves are, — for all such God has prepared a place (could he have done otherwise?) and therein, when the present administration ends, and the final judgment is passed, they shall be banished, and shall remain forever, for the mouth of the Lord hath spoken it.

And is it wrong for redeemed mortals, whom Satan and his attendants so often have come upon with the rage of a lion, or the subtle craftiness of a serpent, or the deceitfulness and hypocrisy of an angel of light, or the brutal cruelty of a leviathan and murderer, to rejoice that they are to be at length forever free from such malicious designs, even at the terrible cost of the perpetual banishment of these evil spirits into Gehenna?

One other thought may be noted — that, in the administration and kingdom of God, all things, even sin and evil, Satan and sinners, are, and are always to be, utilized. Satan is to be a king in Gehenna ; that place is his kingdom, given to him, deeded to him to have

and to hold. To be sure he is a defeated rebel; Hell is his St. Helena. In that kingdom, which has stood so long as to show some degree of constancy and durability, all things must bend, by force or otherwise, to the will of its *executive* ruler. His command is law, and woe to the citizen, especially if he be an intruder, a foreigner, — that is, a human being, — who dares question or break that law, or disregard in the least any of Satan's commands. He will especially guard against any rebellion in his domains. The diversity of natures will most likely prevent concert of action among his subjects, should any chance to become disaffected.

“To make a good soldier,” said Napoleon, “you must first corrupt him.” Satan understands upon what principles rest his government and the forces maintaining it. His kingdom will not be divided against itself.

Some of our readers know already what it is to be in part a servant of Satan.

There are those who can now recall the moment when he invited them into a course of sin; how pleasant he made the way appear; how flattering were his promises; but when the foot tripped, and these victims turned, and attempted a retreat, how Satan confronted them with a drawn sword, at the throat, saying, Not this way, *on!* how he can hinder, perplex, confuse, and then tantalize! He has tantalized thousands of his victims into suicide. A terrible monarch, therefore, must Satan be in his own kingdom. He will be an absolute tyrant. He will be the punisher. God has committed that work to him, and faithfully

will he execute it. It can be said of him, as of Pharaoh and of Nebuchadnezzar, he was raised up for this purpose.*

* Rom. ix. 17. The use that is sometimes made of the wicked is forcibly stated by Plutarch:—

“Now to come to another part of our discourse: do you not believe that some of the Greeks did very prudently to register that law in Egypt among their own, whereby it is enacted that, if a woman with child be sentenced to die, she shall be reprieved till she be delivered? All the reason in the world, you will say. Then, say I, though a man cannot bring forth children, yet if he be able, by the assistance of Time, to reveal any hidden action or conspiracy, or to discover some concealed mischief, or to be author of some wholesome piece of advice,—or suppose that in time he may produce some necessary and useful invention,—is it not better to delay the punishment, and expect the benefit, than hastily to rid him out of the world? It seems so to me, said I. And truly you are in the right, replied Patrocles; for let us consider, had Dionysius, at the beginning of his tyranny, suffered according to his merits, never would any of the Greeks have reinhabited Sicily, laid waste by the Carthaginians. Nor would the Greeks have repossessed Apollonia, nor Anactorium, nor the peninsula of the Leucadians, had not Periander's execution been delayed for a long time. And if I mistake not, it was to the delay of Cassander's punishment that the city of Thebes was beholden for her recovery from desolation. But the most of those barbarians who assisted at the sacrilegious plunder of this temple, following Timoleon into Sicily, after they had vanquished the Carthaginians, and dissolved the tyrannical government of that island, wicked as they were, came all to a wicked end. So the Deity makes use of some wicked persons, as common executioners, to punish the wickedness of others, and then destroys those instruments of his wrath,—which I believe to be true of most tyrants. For as the gall of a hyena and the rennet of a sea-calf—both filthy

He will have power enough delegated to maintain his position, if for no other reason than to subserve the divine purposes of universal legislation and security. If need be, God will harden his heart, were such a thing possible, so that he will be known as the Fierce and *Bloody Executioner*.*

Under the reign of such a ruler, Gehenna must
 monsters — contain something in them for the cure of diseases, so, when some people deserve a sharp and biting punishment, God, subjecting them to the implacable severity of some certain tyrant, or the cruel oppression of some ruler, does not remove either the torment or the trouble."

* Ex. vii. 3; Rom. ix. 18. The view that Satan takes of his doom is probably correctly stated by Milton.

" 'Is this the region, this the soil, the clime,'
 Said then the lost Archangel, 'this the seat
 That we must change for Heaven; this mournful gloom
 For that celestial light? Be it so! since He
 Who now is Sovereign can dispose, and bid
 What shall be right: farthest from him is best.

Farewell, happy fields,
 Where joy forever dwells! Hail, horrors! hail,
 Infernal world! And thou, profoundest Hell,
 Receive thy new possessor; one who brings
 A mind not to be changed by place or time.
 The mind is its own place, and in itself
 Can make a Heaven of Hell, a Hell of Heaven.
 What matter where, if I be still the same,
 And what I should be, all but less than He
 • Whom thunder hath made greater? Here at least
 We shall be free; the Almighty hath not built
 Here for his envy, will not drive us hence;
 Here we may reign secure, and in my choice,
 To reign is worth ambition, though in Hell."

therefore be the exact opposite of heaven, which is under the administration of Christ. Heaven will be a glorious empire, Gehenna a gloomy prison. The laws of the one place will work nothing but good to its subjects, those of the other nothing but injury. In the one kingdom will be order, in the other confusion; in the one harmony, in the other discord; in the one kindness, in the other cruelty; in the one love, in the other hatred; in the one joy, in the other grief; Christ will seek the elevation of all his subjects, Satan the degradation of all his; Christ will seek to perfect in his subjects a godlike nature, Satan will seek the completion of a satanic nature in his. In the one kingdom, Christ is an elder brother, a constant friend, who shares all his honors and glories with the blessed; in the other, Satan will be malignant in his assaults; tormented, he will love and live to torment; punished, he will delight to punish; miserable, he will constantly triumph in seeing and in making misery; cursed, he will live to invent curses for those who are sent to his place of punishment. What a king, and what a kingdom!

As a slight relief from this gloomy picture, we do well to bear in mind that if any of the human race shall become subjects of Satan's kingdom, they enter, through voluntary transgression, a place which was not originally prepared for any part of humanity, but rather for Satan and fallen angels. All the more clearly is this fact impressed upon us from the contrast which appears in the welcome extended to the righteous. "Come, ye blessed of my Father," says the King, "inherit the kingdom *prepared for you* from

the foundation of the world." It is as if the glorification of Christ-like humanity is to be the end for which the kingdom of heaven was established. This harmonizes with other remarkable passages, which represent that the disciples of Christ are the light of the world, the salt of the earth, the branches which yield godlike fruit, and the servants who are to bring in the outcasts to the marriage supper ; * and with others still which announce that the saints of God are to occupy the thrones of the universe,† and are to judge even the angels ; ‡ likewise that God is to be glorified and admired in his saints at his coming, and that they are his jewels, with which he is to deck himself and his throne. § How perfectly these revelations harmonize with the representation that the kingdom of heaven is prepared with special reference to men who have conquered sin and loved God ; the hint seems to be that a sanctified soul, one who has successfully coped with Satan, and with the hinderances of life, is justly deemed worthy of such sublime reward and distinction : heaven appears thus to be the normal upshot, as well as the judicial reward, of the glorious life of redeemed humanity.¶

* Matt. v. 13, 14 ; John xv. 5 ; Luke xiv. 23.

† Matt. xix. 28 ; Rev. xx. 4.

‡ 1 Cor. vi. 2, 3.

§ 2 Thess. i. 10 ; Rev. xix. 8 ; Mal. iii. 17. Comp. Rev. v. 8.

¶ The conflict between Christ and his followers on the one hand, and Satan and his legions on the other, has been more closely contested than most theologians have seen fit to concede. More than once has Satan seemed to gain the day. (Gen. iv. 8, vi. 11-13, xi. 3-8. Compare Rom. iii. 14 ; John xix. 30.) In this last instance, the death of Christ, it seemed as if the triumph of the devil was complete. Often, too, have Christ's

It may also be noted that there is no scripture which intimates but that the whole human race is provided for. It is as if the Lord had said, For humanity a place is prepared, even a heaven capacious enough for all; no other arrangements have been made. In substance Christ says, Man, after death, has no business anywhere save in heaven. Wherever else he goes he will be an intruder, and be treated as an intruder; but if he remains impenitent, since there is no other provision, and as he will be unfit for Paradise, he will be assigned to the only appropriate place remaining in the universe — Gehenna, which was prepared, not for him, but for the devil and his angels.

The existence of Gehenna, and the character of its king, start many additional inquiries. Who, for instance, are the subjects of this strange kingdom? That evil angels are among the number, no one questions, who believes in demons; and if there are evil men, no reason can be given why there may not be evil angels. That finally impenitent and incorrigible men, who are scarcely better than reprobate spirits, belong to this kingdom, no one doubts who believes in future retribution.

The question as to the proportion between the saved and the lost, as to human beings, involves the chief perplexity. Obscurity, of necessity, and to the end of probation, must hang over the subject, since there is no authoritative and full scriptural statement relating to it.

followers been well nigh crushed. It is in view of the fierce and mighty battle waged, that the sublime significance of being on the side of Christ and his truth may be inferred. No wonder a heaven is prepared for the saints, and that entering it they will have a sublime reception. (2 Peter i. 11.)

"Are there few or many?" asked the disciples.* It is singular that our Lord evaded the question. Was it because he regarded the number as relatively unimportant? Does his reply mean that even if but one man shall be saved, God's administration will not be impeached, and that the one redeemed soul, with Christ, shall be exalted to supreme eminence?

It is true, while searching for an answer, there will be discovered certain direct statements, which upon the surface seem to indicate that the number of the lost, in comparison with the saved, will be few. "Enter ye in at the strait gate," said our Lord; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."†

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some," ‡ is a suggestion expressive of the apostle's moderate expectations.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy," § is a faithful representation of the redeemed belonging to a Christian city in Asia.

A similar inference is likewise deducible from certain historical accounts found in the Scriptures. It seems amazing, for instance, that so few were saved in the time of the deluge. The world had stood sixteen centuries and a half. We read of no famine or epi-

* Luke xiii. 23.

† 1 Cor. ix. 22.

‡ Matt. vii. 13, 14.

§ Rev. iii. 4.

demical that had swept away the multitudes of people. They lived to a great age, and the number of the destroyed must have been immense; only *eight* were saved.*

A little later there were five populous cities situated in the fair and fertile valley of the Jordan. Upon four of those doomed cities, Sodom, Gomorrah, Zeboim, and Admah, God rained fearful destruction, because of their fornication and sin, permitting only four persons to escape; only *three* of whom reached Zoar, the city of refuge.†

And still later, when Jerusalem was destroyed, probably not more than four hundred Christians fled from the city, while the great multitude of her inhabitants, numbering possibly three millions, perished amid the ruins of the beautiful city.

Inferences from the present condition of the civilized world are scarcely less perplexing. London may be taken as representative; certainly, when compared with New York, San Francisco, Paris, Liverpool, Stockholm, Berlin, Rome, St. Petersburg, Hamburg, Vienna, Pekin, or Calcutta, it must be regarded as an average city in point of redeeming characteristics.

The worst part of the picture may be concealed, and even then one's reflections will be distressing. In that city twelve thousand children are trained and nursed in crime. Three thousand persons receive stolen property, and forty thousand are annually committed for crime, this being but a small per cent. of the arrests. There are ten thousand gamblers; twen-

* 1 Peter iii. 20.

† Jude 7; Gen. xviii. 20.

ty thousand who live by begging, and thirty thousand with whom theft and fraud are a regular profession. One hundred and fifty thousand men and women are abandoned to drunkenness and profligacy, to debauchery and licentiousness. One house in every sixty is a brothel or a place of assignation; the army of prostitutes, by some, is estimated as high as eighty thousand; nearly five thousand illegitimate children are born annually; and five thousand immoral and blasphemous publications are circulated weekly.

The outlook for the future, in some of its aspects, is anything but encouraging. Blackwood's Magazine is authority for saying that during the last seventy years, crime in England has increased seven hundred per cent., in Ireland eight hundred per cent., and in Scotland thirty-six hundred per cent.; the entire population within this period has increased but sixty-five per cent.

While contemplating this class of facts, it almost seems that God's scheme of government is a failure, and is proving itself utterly abortive. The many appear to be thronging the ways of death.

One is justified, however, in turning, with some degree of relief and delight, from this gloomy picture to its opposite; for there are hints, both in the Scriptures, in providence, and in the condition of human society, that are full of encouragement, as to the large number of the saved.

"Strait is the gate," "many are called, but few chosen," and "the little flock" may refer to the early history of Christianity, and to the limited number of those who were then publicly known as Christians, without necessarily restricting to really narrow limits

the number of the redeemed. The cities destroyed by flood and fire are not many, in comparison with those which have been preserved. Those persons who have not, through incapacity or otherwise, committed voluntary transgression, may, by reason of the provisions of the atonement, be among the saved. Encouraging words, too, are spoken of children. An announcement in the speech of Moses to the people of Israel may be typical, as well as historic : —

“Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.” *

The words of our Lord seem also to light up beautifully the kingdom of God with the innocence and smiles of childhood.

“But Jesus said, Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.” †

The following direct passages will also certainly cheer and delight every redeemed heart : —

“As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me.” ‡

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” §

* Deut. i. 39.

† Matt. xix. 14, 15.

‡ Jer. xxxiii. 22.

§ Matt. viii. 11.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” *

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” †

“After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” ‡

Likewise some of the parables of our Lord, § also contain announcements as to the general diffusion of the knowledge of the Lord in the last days, || together with representations showing that in later times whole nations shall acknowledge the Christian faith,** indicate that the number of the saved will be amply sufficient, at least, to relieve the divine administration of any charge of failure either in its designs or actual accomplishments.

All estimates bearing upon this subject should be relieved also of the impression that only those responsible agents are to be saved who have happened to hear of

* Heb. ii. 10.

† Rev. v. 9.

‡ Rev. vii. 9.

§ Matt. xiii. 31, 32; Mark iv. 30-32.

|| Hab. ii. 14; Heb. viii. 11.

** Ps. xxii. 27; Is. ii. 2, 3; Micah iv. 1.

Jesus of Nazareth, and in some particular manner have believed in his existence.*

The Papists' devotion, in more instances than Protestants dream, may be pleasing to the Infinite Father: as the service rendered by a child to its parent is in itself often worse than no service, yet because of the love and desire which have prompted the act, it may be exceedingly gratifying.

There are doubtless many among Oriental pagan nations likewise who have done, and are doing, the best they know; according to views already advanced respecting human nature and the divine administration, there is no reason for not including such under

* The following is the usual way of falsely representing Christian belief: —

“By this doctrine, as commonly held by Evangelical Christians, so called, is meant the fact that, at death, all who have not been the subject of the great change which the Saviour calls “being begotten from above,” including non-elect infants, and the heathen who have never heard of Christ, meet the frown of an angry God, and enter upon a period of fearful agony, that may be properly represented by being cast into a lake of fire and brimstone, and that this agony can never know an end or abatement; also, that this suffering is inflicted as a penalty.”

Let this be settled, that the lost are not lost because they have dwelt in pagan lands, or in pagan darkness; wherever they dwell, men are lost because they have not developed the spirit of Christ, as they might have done, but have unfolded the spirit of Satan, as they knew they ought not to have done; because they have not improved the talent committed to them; because their memories are stored with furies, and their consciences armed with scorpions, on account of intelligent and voluntary transgression.

the provisions of Christ's atonement.* Among the wilds of America, long before the foot of the white man entered them, we doubt not many a savage paused in his migrations amid deep solitudes, repented of his sins, believed in God and in Paradise, was sanctified, and is to-day among the purified.

In view of Scripture announcements and inferences from human reasoning, the conclusion seems highly probable that the proportion of the lost to the saved, especially if the redeemed intelligences, of all orders and of all the infinite ages are included, is as the few criminals in our state prisons are to the citizens at large. Such is the fond hope, at least, of every Christian heart.

Still, the stern announcements of revelation, and deductions from the nature of things, compel us to believe that *some*, nay, *many*, of the human race will be consigned to the kingdom of Satan. The final sentence of the Judge is unmistakable. Some are to be lost, and are to be keenly conscious of their condition.

The whole drift of revelation is a reply to those who seek to extort any different meaning from the use of the words *nephesh*, *psuke*, or *roakh* and *pneuma*; or from the words *perish*, *death*, or *destruction*. The

* A truly generous, kind-hearted, and wealthy native of Rangoon, who had resolved to die in obedience to religious conviction, said to Dr. Judson, who had asked his object in so doing, "Master, I have come here to give my body and all I possess to the gods. Here I intend to die, and to light up this temple with my body." Who can say that even this misdirected devotion may not be acceptable to Jehovah?



DURATION.



IX.

DURATION.

THE endlessness of retribution has been thus far assumed in these discussions, excepting as disclosed in the Scriptures. Differences of opinion upon this subject, however, require the presentation of the rational grounds supporting the orthodox faith.

The theory of "death and glory" need not long detain us; it has been forsaken already by most of its friends. The moral sense of the race has been found to revolt from the thought that the death of the sinner is his exemption from guilt.

There is a demand in every soul that sin should be connected with pains. Punishment is felt to be the proper badge or craping for sin. This sense of justice in man is ever seeking to deck sin with distress. Thus the heathen are continually afflicting themselves with penances. The Jews, in common with many other nations, thought that sin could be atoned for only by sacrifices. Men have manifested their keen

sense of justice by sometimes voluntarily giving themselves up to punishment after committing crime, even when there was no apparent possibility of detection.

Persons die suddenly who are openly and secretly vicious; extortioners and adulterers die while practising their iniquities; the murderer is killed while in the act of wilful and deliberate murder. Can any reasonable man believe that such sinners awake to an immediate and blissful consciousness in the future life?*

Should there be a preacher so radical as to affirm that it will make no difference after death what a man does in this life; should he say that the wretch, no matter how wretched, shall, at death, step into the society of angels, and change his defiance and curses against God into instant adoration and praise; or should he say that one may lie, and steal, and commit all manner of crime, and yet suffer no ill consequences after death, he would do little harm in this age, save to ignorant and corrupt minds; sensible men would not believe his preaching. The healthy instincts of the race go deeper than this; they are truer to God, and will be listened to.†

* The Catskill murderer Waltz killed his keeper, Charles Ernst, the day before his execution. The prisoner remained stolid to the last, and was denied the usual Catholic rites, not being in a proper mind to receive them. Does any one imagine that he is in Paradise?

† One of the clearest evidences of the protest of the moral nature of man against radical Universalism may be seen by comparing its growth with that of other denominations. Universalism in this country claims John Murray for its fa-

It is sometimes replied that the death of the wicked is punishment; thus is attempted a compliance with moral sense. But it is impossible to infer such a conclusion by any system of reason or reasoning. If

ther; he commenced his labors in 1770. For several reasons his opinions made, for a time, quite vigorous advances. From the year 1829 until after the death of Hosea Ballou, that view prevailed among the Universalists of this country which has been characterized as the "death and glory scheme." The doctrine is perhaps nowhere better stated than by Rev. O. A. Skinner, in his work entitled "Universalism Illustrated and Defended:"—

"So far as admission to endless glory is concerned, the saint and sinner stand on a perfect level. The resurrection introduces us into the kingdom of endless blessedness. We shall be equal in the resurrection; all are alike, all equally honorable, glorious, and happy. We shall be equal to the angels."

In 1849 Hosea Ballou writes, that for nearly forty years he had not believed in any future punishment. Up to 1856 none of the Sunday School Catechisms teach anything different. In 1841 Mr. Balfour stated that though he had been in the denomination twenty years, he had never heard any other doctrine than death and glory preached but once, and then so indistinctly and evasively was it argued as to leave the hearers in doubt as to the preacher's position.

In Ballou's day, and afterwards, Universalism gave the largest religious freedom; its advocates have manifested commendable zeal; it has appealed to every selfish instinct in man; it has flattered human depravity; it has made all its tombstones point confidently to heaven; and yet it has to-day a membership of less than a quarter of a million, and a ministry numbering less than seven hundred.

Philip Embury, a Methodist local preacher, commenced his labors in New York only four years earlier than Murray. This was the origin of American Methodism. Its character-

Adam had died and gone to bliss the moment he disobeyed God, could that have been punishment? The thought has in it too much absurdity to justify delay.

Aside from the announcements of revelation, and the convictions of the race as to the desert of sin, the security and happiness of heaven likewise forbid the admission of the impenitent into it. All men agree that it would be unwise to open, universally, prison doors, and say to all, You are forgiven; go! There would be no sleep in many homes that night, and with good reason.

A sensible modern writer has illustrated the supreme folly of such a course by showing that universal amnesty would be a most frightful infliction and curse. "Would a demon," he asks, "be less a demon on one side of a door than on another? Does the door make the demon? If so, rest assured God would send some Samson to bear all doors away."

A Universalist preacher related to his son the story of the children in the wood. The boy asked, "What became of the poor little children?" "They went to heaven," replied the father. "And what became of the wicked uncle?" "He went to heaven, too."

istic appeals have been to salvation through the atonement of Christ, and to the endless punishment of the finally impenitent sinner. The Methodist Episcopal church, north and south, has at present a membership of between two and three millions, with a ministry of over thirty thousand. How suggestive! The sublime statutes of the Infinite One, speaking to the consciences of men, are grandly persuasive. (Compare Heb. x. 26, 27.)

“Won’t he kill them again?” was the startling question of the child, which the father could not answer.

In a sermon preached by Dr. Bushnell in San Francisco, after the Vigilance Committee had done a needed and justifiable work in 1850, were urged these pertinent questions:—

“What kind of heaven would it make to move off bodily into the eternal future this same people just as they are? These revenges, frauds, bribes, perjuries, and deeds of blood; these abuses of power, these factions, fears, and tumults; all that makes you toss in throes of troubled apprehension, represents a character, as shadows do their substances. Who can imagine that out of such material are to come order, love, ideal harmony, and the golden concert of a common joy before God? The irruption there of such a company would scare the angels from their songs, and extinguish the fires that light up the faces of the seraphim. When the Scriptures, therefore, declare that such shall not be admitted, what dignity of reason is there in the decree! And when it is published in solemn specification, ‘Be not deceived; neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,’ who is there, even of those that are consciously named in the catalogue, that will not now, in this day of public misery, admit the necessary reason of the decree, and that even Eternal Goodness could not frame it otherwise?”

The moral effect of the doctrines of extreme Universalism is, however, its most overwhelming con-

demnation. It is instructive to study certain religious phenomena bearing upon this subject.*

Cicero, about a half century before Christ, announced the opinion that the philosophers, both Greek and Roman, agreed that sin is not to receive future retributive punishment. Why he assumed this position is a mystery to every historian. Personally he may not have lived less virtuously in consequence; this we will not venture to decide. As soon, however, as this view began to prevail among the common people, it commenced to undermine their moral convictions, and foster a spirit of general license, and the philosophers found themselves utterly powerless in all attempts to arrest the augmented floods of criminal indulgence which swept over the empire. "*Deos non nocere*," was a universal cry of abandonment and iniquity, and in consequence Rome declined, even while in the zenith of her civilization, to the nadir of her virtue and integrity. Thus she remained until the advent of Christianity, when again were placed before the people the thought of divine displeasure at sin, and the future punishment of the sinner, which reawakened moral conviction, and restrained once more the hand of iniquity.

During the twelfth century and subsequently, the Catholic church well nigh paralyzed the convictions of the people, as to the doctrine of future punishment, by the sale of indulgences to rich sinners. It was a heavy blow against the divine administration. Sin and punishment lost their significance. A tide of immoralities then swept irresistibly over the Papal States scarcely second to that which had deluged the Roman

* See Knapp's Theology.

empire. Christendom was no longer Christian. Church officials led lives too abandoned for history faithfully to record. There was not power enough left in the Catholic church to arrest the tide of iniquities and evil it had set in motion; nor was it arrested until the Reformation again held these solemn and awful, yet grand and sublime truths of retributive justice and punishment before the bewildered masses. That experiment of indulgences the Catholic church dares not again repeat.

In the latter half of the seventeenth century, during the reign of Charles II., certain rationalistic philosophers attempted to sap the foundations of Scripture truth, and tried, as they professed, to emancipate the minds of the people from fear of the future punishment of sin. The results not only in England, but in France, and also in Germany, are well known. Society was fairly intoxicated. Scripture truth lost its authority. Even the church of England listened, was powerless and palsied. A second reformation was needed (and fortunately came) faithfully to preach the whole gospel, in order to restore the "lost name of virtue."

The darkest page in French history succeeded the philosophic dream of freedom which Godwin and others announced, inaugurating a policy which was without law, without sanction, without penalty, and without retribution.

The chief thing needed in France to-day, is a grand religious reformation. Not until there is a belief in Gehenna as well as in Paris will the fondest dreams of her patriots be realized.

Tainted by the infidelity of Bolingbroke, Thomas Jefferson and Benjamin Franklin advocated certain views, which are thought to have led to a sad corruption of the public and private morals of this country. Fortunate, certainly, was the grand reformation since known as the Great Awakening, by which was re-established the faith of the Puritans.

If history proves anything, it is that society needs the fear of a just and future retribution in case of the impenitent sinner.

Sweep away the restraints of a wholesome belief in a future retribution, and the sense of moral government is gone. Eliminate from Christianity the idea of punishment, and sceptics, libertines, and defiant characters of all sorts, will enter the church; but in no instance will they give up their iniquity. Disbelief in the doctrine of endless punishment exists in proportion to the iniquities that stalk unrebuked through the land.

There is a vast deal of sentimental preaching as to seeking virtue for its own sake, and the like, which betrays lamentable ignorance of human nature. The fact is, that but comparatively few men, either in evangelical or unevangelical churches, are deterred from committing crime merely from their hatred of it, or through fear of the natural consequences that follow from indulgence. Love and respect for God in some instances, and in others self-respect, or fear of final results, are the controlling motives with the majority. The New Testament is full of wisdom; it rarely alludes to the normal chastisements or results of sin, but

holds before its readers a fearful and future retribution.*

It is a deep-rooted expectation of a merited punishment after death which has in all ages and countries acted as a wholesome and restraining check upon humanity. The correctness of this position finds ready indorsement.

Montesquieu, author of the Spirit of Laws, says that "the idea of a place of future rewards necessarily imports that of a place or state of future punishments; and where the people hope for the one without fearing the other, civil laws have no force."

Lord Bolingbroke, though an infidel, and often pursuing a course which contradicts his admission, says that "the doctrine of rewards and punishments in a future state has so great a tendency to enforce the civil laws, and to restrain the vices of men, that while I cannot decide for it on principles of natural theology, I will not decide against it on principles of good policy."

Says a chaplain in the Ohio Penitentiary, —

"I consider Universalism the worst form of infidelity. Nearly all the prisoners have been infected with it while in their career of vice. Nothing else, they say, could have held them up in crime, at the risk of life at every step they took, but the thought, which they tried hard to entertain, that after death they would go to heaven."

Says a distinguished judge, "Were all ministers to preach the doctrine of universal salvation, there

* 2 Cor. v. 2.

would soon be a hell in this world, if not in the next." The doctrine of universal salvation, consequently, never reforms those embracing it,* but often directly leads to the wildest desperation. A son wrote the following words to his parents, from the American House, Boston, April 11, 1872:—

"Dear Father and Mother: Life is a burden to me, which I am about to cast off. Death has not the terrors for me that life has. Universalism, always precious to me, is doubly so now. Forgive all I have ever done to grieve you. Your loving son, Charlie."

The young man was found a suicide the next morning.

In 1840 a son of a zealous Universalist was detected in counterfeiting. While in the Lowell jail,

* This thought is forcibly stated by Professor Bartlett: "The evangelical churches can point to hundreds and thousands of vicious men reclaimed by conversion, to a virtuous and holy life. They can point even to profligate men, formerly of the Universalist belief, made exemplary by conversion. Now, there are moral men among Universalists; but where are the men who have been made so by their Universalism? Where is the man who can stand up and say, 'I was a drunkard, a gambler, profane, licentious, a Sabbath-breaker, prayerless; but I became a Universalist, and instantly I lost all relish for these things'?"

Among the multitude of dissolute persons to whom Universalism has free access, where does it point to a single trophy of the kind? Where is there a dissolute young man in this city that has been reformed by embracing Universalism, or restrained in vice by attending Universalist preaching? Show us the man.

A poor mother exclaimed in her anguish, "When my husband became a Universalist, it was the ruin of my sons."

awaiting trial, he wrote thus to his mother : " I have got into trouble, and think I will get out of it in the shortest way ;" and preferring " the free range of Paradise to a seven-foot cell," he made his fearful leap.

Well may one hesitate to publish views which will lead a disappointed or dissipated young man to feel that it is safe to destroy the life God has commanded him to preserve.

We are aware that it will be urged in reply that the majority of first-class criminals are found not among those who are attendants upon unevangelical, but upon evangelical churches. It is claimed that the corrupt judges, the corrupt legislators, the defaulters, the men most irregular in their business transactions, are members of orthodox churches and congregations. We will not say that this is not the case. We do affirm, however, that it has not always been thus. Supposing, however, that the assertion is true, it would better not be urged stoutly by those who likewise assert that orthodox churches no longer believe in future punishment, and that orthodox preachers are no longer preaching it. The criminals and hypocrites in orthodox churches are not sound in Christian faith ; otherwise they would be upright. Error in faith always tends to corruption in Christian morals and practice.

We do not presume to say that there are not as good Christians among those who believe all men will be saved, as among those who believe in endless punishment. Nobody will be lost merely for believing that all will be saved. Nevertheless, the redeemed among Universalists are such in spite of their creed,

and not in consequence of it. We believe that the corruptions of modern society, the faithlessness and lawlessness so characteristic of the times, can be arrested sooner by the plain and unqualified preaching of the whole gospel, than by all other agencies combined; and in this, too, will be found the most effective regenerating agency now so much needed in orthodox Christianity itself.

In view of the deep convictions of humanity, and the normal workings and results of what is really the only logical and defensible type of Universalism, namely, that which advocates immediate bliss at death, one need not be surprised that the field which witnessed its first battles is well nigh deserted, the fortifications thrown down, and its artillery silenced.

From this extreme creed we turn to the modified form of Universalism, which is termed Restorationism. The number and character of those holding or inclining to this tenet of belief are such as to give it an importance far greater than that of any other anti-evangelical view bearing upon this subject. It had but few advocates in the early history of the Christian church. Origen stands prominently among the few. He taught that all evil will be finally exterminated, and that God will, in some way, force every rebel heart to accept salvation, whether it wills or not. This view was fundamental in the eschatology of Universalists in this country up to the time of Hosea Ballou, and was again introduced into it at the rise of Unitarianism.

Universalists and Unitarians at the present time, both conservative and radical, hold to Restorationism. Likewise most of the philosophy of the day is tinc-

tured with it. It has been presented in phraseology well nigh faultless, and withal exceedingly captivating. It announces that the great loving Father will, in some way, gather all his children home at last; that after every man has received his just deserts, then, out of this affliction the character will blossom into perfection, and that somehow all things throughout God's universe will be set right, and be harmonized with his good pleasure; that all strifes, and all differences, and all evils, will at length transpire into the sweet will and repose of heaven. This theory is very beautiful, but utterly destitute of any substantial foundation.

The attempted defence of Restorationism sometimes takes the form of argument, but generally it is a mere appeal to the sentiments and desires of men, right or wrong. It is frequently boldly asserted that endless punishment cannot possibly follow as the consequence of the sins of a momentary lifetime.

John Quincy Adams is reported to have said, "It is impossible for a man to commit sin enough in this life to deserve eternal damnation." The instant reply is, How does he know? What is the evidence?

This question of the definite duration of punishment is one on which will be found few answers. Not in a single instance is there a length of time specified in the Scriptures as suitable for the punishment of a given crime. In all that has been written on this subject in modern times no such specifications are made. Proportions and relations on this subject are simply inconceivable. Facts presented are utterly bewildering.

The sin of Eden took no long time for its commission; a serpent's trail has followed it, however, and

shadows have deepened in consequence for six thousand years ; and how much longer are they to continue?

The robbery of a bank may have occupied six months of planning and executing, while the foulest murder may be perpetrated by a single blow, the whole work of death occupying but five seconds. Shall the law impose a penalty proportionate to the time occupied? A drop of ink and a few strokes of the pen may draw a forged check of large amount. Shall the punishment be in proportion to the time occupied? Shall the same rule apply to the poor thief who consumes half a night in robbing a half-filled clothes' line? Law and punishment have nothing to do with time.

Is it not wise to regard time, a lifetime, as a specimen, rather of what the finally impenitent sinner is to be through eternity? Life is a symbol ; it is the germ that has an ultimate accomplishment. Our Lord says, "Guilt in one point is guilt at all points." The one point is a specimen or a type. Emerson is not severe, and truer than he thought, when saying, "Here is a day now before me ; a day is a fortune and an estate ; who loses a day loses life."

But to be more definite in the analysis: Restorationism, it is clear, must take one of three forms, either that of a belief in ultimate purification through punishment ; or of salvation by a life of righteousness under a future and more favorable probation ; or else of redemption through a union of the effects of future punishment and the results of a future probation. The first type necessarily leads to an examination of the actual effects of judicial punishment upon the criminal.

It is asserted, on this supposition, that punishment

is one of the doors through which the wicked are to be admitted into future restoration and everlasting bliss. Liberal Christians who hold this view, and Catholic theologians, occupy essentially the same position; the gloomier features of purgatory are slightly softened by the former.

If we ask for proof that the normal effect of future judicial punishment will be to make a good man out of a bad one, no one replies. The evidence is overwhelmingly the other way. It is certainly wise to judge of man in the future by man in the present. It is the only way one can do, independent of revelation. But is the case known where a criminal has been converted and purified merely by the infliction of legal punishment? Criminals have been reformed, but it has been through the ministry of Christianity, and not through bolts and cells. Criminals, after remaining in prison for twenty years, have come out none the less corrupt and vicious, in fact, none the less criminals, than when the prison doors first excluded them from society. The most cruel and fiendish murders ever perpetrated have been by convicts, while still in prison. It is correctly stated that ordinary sufferings "not only fail to purify the soul from sin, but often aggravate and intensify its selfish and malignant passions, making of it almost a very fiend."

Thus frequently and generally criminals sink lower and lower, become more desperate and ferocious from the nature of the case, under the execution of judicial punishment. "The infliction of penalty has no tendency to reform the guilty," is one of Edmund Burke's wise observations. Criminals are hardened even un-

der the laws of God and the ways of providence, as well as under the laws of society.* They grow more and more sullen and desperate. They utter all sorts of com-

* Clearly does revelation bring this thought before us:—

“And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied; yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig trees, and your olive trees, increased, the palmer-worm devoured them; yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence, after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord.” (Amos iv. 6-11.)

“And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (Rev. xvi. 7-11.)

plaints against the universal Lawgiver. What evidence is there that these natural tendencies are to be revolutionized hereafter? Gehenna may and will produce fear and remorse, but will it make the victim a whit better? "The inebriate suffers and dies, suffering the consequences of his vice, while knowing that reformation would restore him to health and respectability." Must we not suppose that the same freedom and the same liability to the slavery of that will, is to go with humanity into the future? Is not the conclusion inevitable?

The relation of society to the criminal likewise stands in the way of the proposed restoration of the guilty; it interposes at least a weighty objection. One of the most perplexing problems in law and legislation relates to the effect of punishment upon the future standing of the guilty in community. "Once a criminal, always a criminal," is a maxim based upon general observation; the explanation is found more frequently than elsewhere in the treatment society gives the culprit. The reaction of popular feeling against the guilty transgressor is absolutely necessary and normal; but it results in arraying the criminal in a warfare against the public; hence he is returned to the dock and the galleys. There is, in fact, no form or way of punishment by which the guilty who have committed some atrocious deed can ascend into those civil associations whose enmity has been incurred. The last thing society thinks of is the reformation of the criminal by punishment. The spontaneous verdict is, that guilt must be punished, whatever the effect upon the criminal. The actions and the reactions are all against the

transgressor. His sacrifices and burnt-offerings are spurned.*

The entire drift of the instincts of humanity are thus, as by necessity, resolutely, and, so far as can be seen, forever set against the impenitent criminal. It will not fraternize with him. It ostracises him. It demands a separate place for him. It puts upon him a brand-mark or a criminal suit. A forger, for illustration, has suffered twenty years' imprisonment. Who, on that account, will reinstate him at the commercial desk?

One fears to take a serpent into the bosom, since so many men have been bitten. The knowledge that the one standing before us is an escaped or released culprit, produces a shudder of revulsion.

Hence it follows that when it is once granted that the results of sin and guilt extend into the future life, and in any way affect the transgressor, making it necessary for him to be committed to a place by himself, even for a limited time, thereby excluding him from the society of the holy, that moment the expectation of anything like restoration becomes dark as midnight. Under rigid examination, Radical Universalism, weak as it is, will be found more consistent, and far more easily defended, than Restorationism.

Is the reply ventured that true penitence is a universal and an absolute basis of restoration, and that if the guilty, at any period in the future, however remote, should repent, they will be restored? There is not a little assumption, it is manifest, in this plea. Retributive justice and the necessary and involved re-

* Psalm li. 16.

quirements growing out of the divine administration, as already seen, render such a supposition far from certain. The position is taken, also, without the least Scripture warrant.*

The Bible leaves the impenitent in Gehenna, suffering the judicial penalty of their sins; it nowhere speaks of their restoration; not one word is given to assure us that their punishment is of limited duration, or that the final holiness and happiness of all men may ever be expected.† All such expectations are, in fact, groundless; they are also pernicious. When Romanism and Liberalism will extinguish their Purgato-

* Nothing can be more candid than Dr. Channing's confession:—

"I have spoken of the pains and penalties of moral evil, or of wrong-doing, in the world to come. How long they will endure, I know not. Whether they will issue in the reformation and happiness of the sufferer, or will terminate in the extinction of his conscious being, is a question on which Scripture throws no clear light."

Similar to this is the acknowledgment of the Report of the American Unitarian Association of 1853: "It is our firm conviction that the final restoration of all is not revealed in the Scriptures."

† There has been a faint attempt to construe the passage in one of the Epistles of Peter into a defence of a second probation:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."
(1 Peter iii. 18-20.)

But the drift of revelation, and the connection in which this

rial fires, the one will increase its piety and the other its devotion a hundred fold.

To arraign the benignity of the divine administration unless it allows of more than one probation, affords no relief; it is like complaining because there is but one youth time for the man who has worse than wasted his early years; one complaint is as reasonable as the other.

We know not why many things are as they are. We doubtless would have them different. "The ruins of a house may be repaired; why cannot those of the face?" is the melancholy query of La Fontaine. And yet "the scars of the body are nothing," Madame de Maintenon observes, "as compared with those hidden ones of the heart."

For the sake of the argument, however, we will admit that *if* the guilty will repent in the future, they will be restored. The counter question at once presents itself, What if they will not repent? Or what good reason is there for supposing that men in the future life, as in this, while in the exercise of their responsible agency, will not resolutely persist in the work of self-destruction. "In this world, where stands the cross of Christ, men turn away from the offers of mercy which it makes, and with strange and mysterious

passage occurs, give no such warrant. A correct paraphrase is the following:—

Christ preached by his spirit through Noah (Christ is always the preacher) to the disobedient antediluvians, for whose conversion the patience of God waited long, but who, nevertheless, rejected that preaching, were destroyed in consequence, and are now detained in Hades with the fallen angels until the day of judgment.

desperation rush on in their course of self-inflicted evils, and at length lie down and die in darkness and horror : " what are the evidences that they will be so situated as not to do the same hereafter ? If they continue as they are, can God save them ? Supposing the duration of punishment were fixed ; the murderer to be punished a certain number of ages, the thief a certain number, the liar, and slanderer, and all others, a given period, and that the punishments have been inflicted corresponding with the times specified ; is restoration then to ensue ? No one dares reply, Yes, unconditionally ; for if the sinner has continued his rebellion, if he is just as much a criminal as when the punishment began, there can be no grounds of restoration. His second offence is more offensive even than his first, and in civil legislation is adjudged worthy of severer and longer continued punishment. The suffering must, in the nature of things, be coexistent with the impenitence. Imprisonment for life means not five or five hundred years, but as long as life lasts ; and in the future, as long as the being is capable of suffering, if he remains sinful, so long must he suffer, if he is to suffer at all.*

The more the subject is examined, the less will be

* We do not indorse fully the statement of this case by William Archer Butler, whose view is adopted by Dr. Salmon, Professor Mansel, and others, but it is worthy of consideration : —

" The punishments of hell are but the perpetual vengeance that accompanies the sins of hell. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer everlasting punishment, but it is because the sin itself is as everlasting as the suffering."

the ground for expecting future repentance on the part of the finally impenitent ; this being the case, the only foundation on which Restorationism can stand is removed. Certainly human nature points to continued impenitence. Nothing can be hoped from the effects of punishment. Of contrition under suffering everybody is shy. It arouses suspicions, like a death-bed repentance, that all is not right. Virtuous conduct founded merely on fear or expediency is rightly said to be nothing but vice in a fit of dejection, or in preparation for other crimes.

“ The thing repentance,” says the author of *Ecce Homo*, “ all would agree is good, but then it is rare ; for the name *repentance* people generally have slight respect, because it seldom represents the thing.”

True penitence is far more difficult than those imagine who have not sought it ; and everything in human reason goes to show that instead of being less, the difficulties will be many times multiplied in the future.

The Restorationist likewise assumes another thing without any reasonable warrant for so doing ; namely, that God will show mercy hereafter on some grander scale than he has in this life. But where is there a hint of it ? Should not the grandest display possible be put forth in this world ? To say otherwise is a reflection against God’s benignity and wisdom. In moral government, can the Deity wait until *afterwards* before doing his best ? All his works are perfect of their kind. The scheme of human redemption must be perfect of its kind, else it is not divine. If, then, what has been done fails, is it not unreasonable to look for something afterwards still more startling, sensational, or

effective, which will succeed? If the influences of the Spirit of God cannot now win the sinner to the truth, on what ground rests the supposition that they will do so hereafter, and somewhere else? What if the interests of the universe should require the Spirit to take its flight from impenitent hearts at death? Or is it at all likely that Gehenna will be more efficacious in reforming character than the earth is, on which Christ lived and was crucified? If Gehenna could regenerate the soul, would Christ have walked the earth? * Does Satan cast out Satan? No; sooner will Gehenna bloom out into a Paradise. Surely that abode in which the most hardened criminals the world has known are placed, the abode of outcasts and demons, God's great prison-house, "without chapel or chaplain," is the last spot in the universe in which to reform men. Gehenna and a revival of virtue are utterly and eternally incompatible elements. In fine, all reasoning based upon analogy strikes the death-knell of every hope as to a second probation, which shall be better for men than the first. There remains no more sacrifice for sin, is the solemn voice heard echoing through nature and providence as well as in the Scriptures.

Another method of evading the evangelical doctrine of endless punishment is found in Annihilationism, which implies the immediate extinction of conscious-

* "If redemption fails of saving men here," says a keen writer, "it is not reasonable to suppose that punishment will save them hereafter. If punishment could be thus effectual, it would have a pre-eminence over redemption, making the latter to be superfluous. It is certainly not a small mistake to have a system of salvation inferior to a system of punishment."

ness at death. The advocates of this view are not prepared, with the ultra Universalist and the more moderate Restorationist, to resort to unnatural interpretations, or to a reckless disregard of the Scriptures, in support of their theories, nor are they prepared, on the other hand, to indorse the orthodox faith, which is looked upon by them as needlessly severe in its interpretations of God's administration over men; hence Annihilationism, on theological grounds, is a sort of attempted mediation between conflicting opinions.

It may be observed, in this connection, that ultra Materialism necessarily leads to the extinction of consciousness at death; hence it advocates annihilation. But Materialism is at most only a half truth. Its view of this subject is philosophical rather than theological; from its meagre, conflicting, and unsettled data, its voice is without significance upon all theological questions.

Those who support annihilation upon strictly theological grounds maintain that man is endowed with immortality conditionally, but that it is already entirely forfeited by sin, and that it can be regained only through faith in Christ.*

This view of the subject will be found to have two powerful antagonists, against which it must continually contend, and by which it must sooner or later be overcome; namely, the revealed truth of God and the moral sense of man. Every advance, both in the field of biblical criticism and in the realm of mental science, compels Annihilationism to hasten its retreat.

* See Dobney, Whately, Hudson, and others.

The biblical argument against it has been so forcibly stated by Jonathan Edwards that improvement is well nigh impossible, and its reproduction, therefore, justifiable.

“According to the Scriptures the wicked depart into everlasting fire. The smoke of their *torment* ascendeth up forever and ever. They shall *weep*, and *wail*, and *gnash their teeth*. They have no rest day nor night. The rich man in hell lifted up his eyes, *being in torments*. The wicked shall *dwell* with everlasting burnings. When the master of the house shall have risen up and shut the door, they shall stand without, crying, Lord, lord, open unto us; to whom the master shall say, I know you not, depart from me. After they themselves shall have been thrust out, they shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God. The rich man in hell saw Abraham afar off and Lazarus in his bosom. The beast and false prophet shall be cast into a lake of *fire*, and shall be tormented forever and ever. The wicked shall be tormented with fire and brimstone *in the presence* of the angels, and *in the presence* of the Lamb.

“But how can those who are annihilated be said to be cast into *fire*, into a lake of fire and brimstone, and to be tormented there; to have no rest; to weep, and wail, and gnash their teeth; to dwell with everlasting burnings? As well might these things be said of them before they were created. How can they be said to *plead* for admission into heaven, and to *reason* on the subject with the master of the celestial mansions? How can they *see* Abraham, Isaac, and Jacob, in the *kingdom of God*? How can they, *seeing* Abraham and

Lazarus in that state, *enter into discourse* with the former? The smoke of their torments ascendeth up forever and ever, and they have no rest day nor night, But those who are annihilated, so far as they have anything, have continual rest day and night.

- “The different degrees of the punishment of the wicked in hell prove that their punishment does not consist in annihilation. The punishment of the fallen angels does not consist in annihilation; and the damned suffer the same kind of punishment with them. In expectation of that full punishment, to which they are liable, they asked our Lord whether he were come to *torment* them before the time.”

Scarcely less weighty are the objections to Annihilationism which are founded upon the mental and moral nature of man. It must be confessed by all thoughtful minds that the strongest elements in human nature irresistibly gravitate towards immortality. The loves, the hopes, and all the deeper convictions of the soul, seek to hush any word intimating that there is no conscious hereafter.* But “man is man’s mirror,” says the Turkish maxim. The soul thus bespeaks its own destiny.

“How comes it, then,” is the pungent question of Auguste Nicolas, “that in the heart of that universal destruction amid which we live, in that sepulchre of our mortal life wherein we are immured, the idea of our own immortality has penetrated — rather has germinated and flourished?”† No philosopher can believe in annihilation.

* See the author’s chapter on *The Future Existence of Man*, in “Credo.”

† The instincts of the soul at death point in the same

Nothing created is to be destroyed, is one of the many postulates of modern science which bear upon this subject; though many things, perhaps everything, is to pass into other modes of existence. But this is far from saying that when the material habitation becomes spiritualized, it destroys the consciousness of the occupant. Personal identity cannot be destroyed, says science; if not, then, since it is "the highest expression of individuality and unity," it will stop at least one step short of transmutation, whatever changes and revolutions surround it. If anything is impossible at the hands of God, it is the annihilation of conscious personal identity.*

direction. A vigorous writer, already quoted, thus states the fact:—

"Often the soul, watching the sure approach of death in the body, asserts the consciousness of its own existence unimpaired 'I still live,' said Webster, as he watched the tide of physical life ebbing out from his stalwart frame. The *I*—the personality of the man—asserts its consciousness amid the dissolution of nature. As the shipwrecked traveller sees all his treasures go down into the deep, and stripped even of his apparel, breasts the breakers, and comes shouting to the shore, so the soul, naked as it came from God, leaves the wreck of the body, and strikes out for the shore beyond, exulting that it lives;—or, perchance, is cast upon that shore lamenting that it could not die."

* The author of *Ecce Deus* develops this thought thus:—

"It is easy to pronounce the word *annihilation*, but has its meaning been fully considered? There need not be any hesitation in reverently declaring that *God cannot annihilate a moral agent*. If he could, would he not have annihilated the devil, that vexed his beloved Son in the wilderness? So far as we can gather from the sacred writings, what has been

Viewed in its attitude towards divine law and administration, Annihilationism is still less defensible than in any of its other relations. It is admitted by its advocates, for instance, that sin ought to be punished, and it is claimed that annihilation is punishment. It is difficult to show, however, that annihilation does not effectually defeat the operation of both the natural consequences of crime and the execution of its legal penalties. One of the normal consequences of sin, for illustration, is remorse. But there can be no remorse after annihilation, for that is the end of all consciousness; nor can there be any occasion for remorse in the thought of annihilation, for the more wicked a man becomes, the less he dreads annihilation. Multitudes who are in trouble to-day on account of crime, would commit suicide to-night, did they not fear a conscious hereafter.

Still less can annihilation be a just and legal punishment. It strikes its blow at equity. How can it be punishment for a wicked man *to be no more*? It would be a sweet end to all his debaucheries and blas-

the attitude of God in relation to the devil? He has degraded his position in the universe; he has taken away the lustrous robe with which he was originally clothed; he has caused him to wither into the most awful and repulsive deformity; on every side the most tremendous pressure has been brought to bear upon him; but no force can touch the *life*; diabolism is nothing but abused divinity, and can God be annihilated? All moral creatures are such by virtue of a divine element in their nature. But cannot God withdraw that divine element? Let us pause. What would he make of it after he had withdrawn it? Could he absorb into himself the poisoned element which for a lifetime had been given up to the devil?"

phemies. Let the most wicked man complete his most nefarious crimes, then let him retire to his room, lock his doors, bolt his windows, blow out, instead of turn off the gas, seek his bed, and know no more. Does any one propose such easy release from those grand moral responsibilities and accountabilities which his existence has solemnly imposed upon him? Universal justice demands that that man's hope shall forever perish, but that he himself shall forever live. Thus Scripture, moral sense, and the divine administration of law and justice, unite in saying, that upon every soul "a day shall break at death which never shall close."

There is still another view bearing upon the future condition of the impenitent which is thought by many to have claims far superior to at least all other anti-evangelical theories. Its supporters clearly see the inconsistency of warping the teachings of revelation into a denial of conscious suffering after death; they also fail of discovering grounds for the restoration of the sinner to future and endless happiness; but they are not sufficiently orthodox to grant the endlessness of future punishment. This theory, therefore, attempts to maintain the position that those who die in their sins will wake to consciousness in the next life, but at some period in the great hereafter, when they have suffered sufficiently, will pass into unconsciousness. This doctrine has been termed by some Extinctionism, by others Destructionism.*

* Its prominent modern advocate in England is Henry Constable, Prebendary of Cork; and in this country, Mr. C. L. Ives, of New Haven.

It is evident that those holding this doctrine of limited punishment and ultimate annihilation will be divided into two classes; first, those who claim that the destruction comes from without; in this case, external agencies are applied in the punishment of sin, and are such as at length to extinguish or destroy the soul: second, those who believe that the destruction proceeds from within; in this instance, it is claimed that in sin are the germs of extinction, and that by their development the soul is ultimately and eternally destroyed. The soul of the sinner is sometimes represented by those who hold this view as emaciated and withered; not annihilated, but rather that it passes into a state akin to that of a helpless and hopeless unconsciousness. The first-mentioned phase of this theory, it will be seen, is too near orthodoxy to stop short of it. No advantage is gained over it worthy of mention, though every advantage is assumed.*

* The following are some of the leading, and some of the strongest, points in the theory under consideration:—

God is represented by its advocates as gathering into Gehenna all things that offend—all the foul rakings of hate, pride, falsehood, selfishness, and lust. But it is with the ominous purpose of Jehu, when he said, “Gather all the prophets of Baal, and all his priests; let none be wanting.” “So will hell enlarge her borders, and the evil of the universe shall descend into it, and fill its wide domain.”

The children of the Evil One, after being cast into outer darkness, are represented as gnashing their teeth when they think of those who have come from the east and west, and who enjoy what they have lost. “The unworthy guest at the marriage feast of Christ is in despair that he is not suffered to continue there. The despisers of the offers of redemption, be they Jews or Gentiles, behold their astounding folly,

It is claimed, for illustration, that this view allows of a lake of fire in which the wicked are destroyed, and that the universe will have forever before its eyes the Law-giver's testimony of the fearfulness of sin, and the terrors

and marvel at its greatness. The unfaithful servant has time to bewail his want of fidelity, and the hypocrite to see that the portion he has chosen is a bitter and a hard one, ere all — sooner or later — sink into that state where wonder and remorse, and pain and shame, are lulled in the unconscious sleep of the second death."

The Destructionist also claims to find analogies between death on earth and death hereafter: —

"One man lives close upon a thousand years ere he yields to death; to another, the first breath he breathes in the world is his last. Between Methuselah and the infant of a moment's life lies every variety of duration. Again: one dies as though he were going to rest in sleep. Another is racked with pains, year after year, by day and by night, which make him curse the weary life that is so hardly parted from. A like distinction will exist in the 'second death.' To some this death may be an instantaneous process, a momentary transition from one state to another, like the infant who opens his eyes on this world and then closes them forever. Here may be the amount of conscious pain for the myriads upon myriads of young and old who, in heathen, and even in Christian countries, from the inevitable moral darkness with which their circumstances had surrounded them, scarce knew wrong from right. To others the process of the second death may be more or less lengthened, until we arrive at the case of the greatest human offenders, or that more aggravated one of the spirits who fell from heaven and drew weaker man along with them in their fall."

Retribution in Gehenna is thus represented: —

"All that has been, and continued to be evil; the fallen angels who now move in earth and air; the spirits who are kept in chains of darkness; the multitudes who have died

of the retributive justice of God in that silent and solitary cemetery, wherein slumber forever all the wicked.

But are the difficulties in orthodoxy entirely removed by such representations? Do not those who hold this theory forget that graveyards would be hateful to those whose friends are in them but for the hope of a resurrection out of them? It is not so easy to look upon the calm face of death, and say, "It is well," as those imagine whose friends are not dead. The Restorationist will assure the Destructionist that fond mothers

without God and without hope; the multitudes whom the last day will find impenitent and unholy, have all been consigned to one common scene of punishment. According to their deserving is their chastisement. The time for each one's suffering over, he is wrapped in the slumber of eternal death. Gradually life dies out in that fearful prison, until unbroken silence reigns throughout it. They who would not find life have found death. *But the scene remains forever.* As Sodom and Gomorrah have exhibited to every succeeding generation of men the divine vengeance upon full-blown iniquity, so will the charred and burnt-out furnace of hell afford its eternal lesson to the intelligences of the future. As angels wing their way from world to world, as the redeemed touch with fresh delight their harps of gold, as new orders of spiritual life are called into being, so the nature and end of sin are always remembered in that scene where so many of the inhabitants of heaven and earth had bid an eternal farewell to the life of God, which is so full of joy. That lesson of awe is read and pondered on by all. But it will be a lesson read without the shudder of anguish. They have drunk the waters of Lethe, 'the silent stream,' and have forgotten long ago their misery. There is no eternal antagonism of good and evil, no eternal jarring of the notes of praise and wailing; evil has died out, and with it, sorrow; throughout God's world of life all is joy, and peace, and love."

will leave heaven some day, and go to the graves of their sons to weep ; and will ask to lay themselves down to die beside their dead ; and that there will be no peace in Paradise unless the good Christ shall call back to life the sons beloved ; forget them mothers cannot.

To leave emblems of death anywhere in the universe is logically as fatal to the theory of the Destructionist as is punishment to that of the orthodox believer. In our own country, what ado as to such harmless reminders as battle-flags ! To gain the object sought by Destructionism, its advocates must sweep the universe clear of every hateful and sad reminder of sin ; rather they must become Restorationists, or utterly fail in their attempts at bettering orthodoxy.

The other phase of Destructionism rests upon an entirely false basis, and need not long detain us. It fails in distinguishing between the effects of sin upon the physical body and its effects upon an indestructible and indivisible mind. While it is admitted that sin sickens and destroys the tissues of the brain, yet it is not allowed that it incapacitates the mind in the matter of continued sinning. Satan is no less a sinner to-day than he was the day after his fall from heaven. He seems no less an expert. It is not his sin, at last, that disables him ; he is to be chained, and is to be cast into Gehenna, not by his inherent tendencies, however, but by external violence and force ; and the same agency that places him there is to keep him there.

Destructionism is at most and best a kind-hearted effort, based upon a limited view of things, to drop its piece of lead into the dread abyss of eternity, and to hope that it " strikes soundings at last amid the wrecks

of annihilated being;" but the word of God and the convictions of the race will continue to send down another plummet which sinks forever and ever into "a sea without bottom and without shore."

There will doubtless be other and different efforts made to modify the orthodox faith; in some instances they will result in apparent temporary success, but nothing more. The faith of the Christian church rests upon a foundation and a philosophy altogether too broad and deep to suffer any considerable disturbance. The word of God and the soul of man constitute a fortification at once impregnable and immovable. Clouds of mist, rising from ignorance, perverseness, and depravity, may continue to float about the grand superstructure of Christian doctrine; but mists do not last. The light of a believer's faith is sufficient to drive them away, or a shaft of God's lightning can dissipate them in a moment. Strenuous, too, will be the future efforts of opponents; but it will be found in the future, as in the past, "hard to scratch the granite."

How strongly the doctrine in question is fortified by the faith of the church through the ages! The apostolic and patristic periods present a comparatively clean record.* In later and modern times, the

* Nothing is clearer than the attitude of the early Christian church upon this subject. Beginning with Clemens Romanus, who was a fellow-laborer with the apostle Paul, and following down to the middle of the third century, there is not a syllable respecting immediate universal salvation, but much respecting endless misery.

church, in its seasons freest from reproach and most marked in spirituality, has been truest to the doctrine of endless punishment.

Says Clement, "If we disobey his [Christ's] commands, nothing shall deliver us *from eternal punishment.*"

Ignatius, who was a contemporary of St. Peter and Paul, says of some, "*They shall not inherit the kingdom of God, but shall depart into unquenchable fire.*"

• Polycarp, a disciple of St. John, speaks of the "*eternal fire of God's judgment reserved for the wicked in the other world.*"

Says Justin Martyr, who is supposed to have been associated with St. John, "Moreover we say, that the souls of the wicked, being reunited to the same bodies, shall be consigned over to eternal torments, and not, as Plato will have it, to the period of a thousand years only: but if you will affirm this to be incredible or impossible, there is no help for you, but you must fall from error to error, till the day of judgment convinces you we are right. . . . When we assert departed souls to be in a state of sensibility, and the wicked to be in torments, but the good free from pain, and in a blissful condition, we assert no more than your poets and philosophers."

Constantly recurring expressions are the following: "depart from God forever" (Hermas, A. D. 150); "the wicked will undergo death in immortality" (Tatian, A. D. 170); "eternal punishment in hell" (Church Epistle of Lyons and Vienna, A. D. 177); "eternal torments" (Theophilus, A. D. 181); "everlasting fire" (Irenæus, A. D. 190); "eternity of hell torments" (Minucius Felix, A. D. 210).

"The reader may rest assured," says N. D. George, in his admirable treatise, Universalism not of the Bible, "that down to A. D. 210 no Christian writer is known to have asserted that there will be no future judgment, or no future punishment; that our conduct here cannot affect our future state;

How strongly, too, it has been intrenched behind every other cardinal doctrine in the Christian system! We are told that evangelical theology is so constructed, that each part is dependent upon every other part. This feature is urged as an objection.* We hasten to accept the criticism; we cannot view it, however, as an objection, but rather as evidence of simple and gigantic strength. It is the lowest, not the highest form of organized life, which one can cut into

or that by the resurrection all are to become holy and happy. Such sentiments were not known in the early days of Christianity. Mr. Ballou, in his history, has not attempted to show that one of the above-named notions is to be found in any Christian writings down to this period, but says of them (Anc. Hist., p. 83), "*That there was a future state of suffering they all agreed.*"

Another fact brought out by Mr. George, worthy of mention, is, that according to the various histories of Universalism, Richard Coppin, who lived about the middle of the sixteenth century, is the *first* instance of any one who has given a public vindication of the doctrine of the salvation of all men, without any future suffering.

* Mr. Alger, in his eagerness to slaughter Christianity, falls into an error of this kind, which is a compliment to Christianity, so far as his statement is correct, and a reproach to his own views: —

"Give up the material fire, and you lose the bodily resurrection. Renounce the bodily resurrection, and away goes the visible coming of Christ to a general judgment. Abandon the general judgment, and the climacteric completion of the church scheme of redemption is wanting. Mar the wholeness of the redemption plan, and farewell to the incarnation and vicarious atonement. Neglect the vicarious atonement, and down crumbles the hollow and broken shell of the popular theology helplessly into its grave."

as many pieces as he likes, and each will continue to live equally well without the other parts.

It is a man, the highest and most perfect type of organized physical being, who instantly dies, when much lacerated, or when only his heart is touched. When one can mutilate a system without destroying it, there is clear evidence of low order and imperfection.*

Apply this principle, for a moment, to the subject under discussion, noting how vital is each truth in Christianity, and how mutually dependent is each upon every other. Suppose, for instance, one should introduce into the Christian system the doctrine sometimes

* The apostle Paul illustrates this idea of the mutual dependences of Christian doctrines in his First Epistle to the Corinthians:—

“Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.” (1 Cor. xv. 12-20. Compare 1 Cor. xii. 25, 26.)

Thus the apostle makes the entire faith of the Christian church to rest upon one single foundation stone, namely, the resurrection of Christ.

taught, that every sin must be punished; that there is no redemption from it; and that after the punishment has been for a suitable time inflicted, restoration follows. How destructive and disastrous would be the effect of this view upon the other matters of our revelation and faith! If it is true that every sin must be punished, and after a limited punishment restoration results, then there is no salvation by grace. Christ is dead in vain. Christians are yet in their sins, and are awaiting, not salvation, but punishment—even the best of them. The atonement amounts to nothing, on this supposition. The sufferings and death of Christ likewise avail nothing. To him we are not under the slightest obligation, so far as freedom from punishment is concerned. His death is no more significant than that of any kind-hearted man, living or dead.

Or what does the mercy of God signify, on this supposition? If sin deserves only temporary punishment, and if the sinner endures this, then where is the room for mercy? Why love God for his mercy, if his justice has been fully appeased? To that mercy we are not even remotely beholden. If the idea of legal punishment, without regard to the atonement of Christ, be imposed upon the Christian creed, it would be made so completely self-contradictory, that nothing meriting our respect would be left of it.

Or suppose there should be introduced into Christianity the doctrine which is the opposite of this, namely, that no one is to be punished after death; that future punishment is only a theological fright or scare. Instantly how meaningless would be the great mass of Bible truth. No longer would the re-

vealed and terrible consequences of sin, after death, have any force. All representations respecting the final judgment, and the final perdition of ungodly men, would not only have no significance, but be actually false; while all the impressive conditions of the atonement, such as repentance, faith, and a Christ-like life, would be quickly robbed of their charm and meaning.

The expensiveness of the atonement, the unqualified emphasis placed upon it throughout revelation, are utterly false representations, unless they presuppose the possibility of future, and, we may add, endless misery.

Every part of the Christian system is, indeed, essential to every other part. No part can suffer much change unless all the parts suffer with it. It is like all God's systems. Not a sparrow falls without special notice. The grains of sand are numbered. "Nature is the great parable; and the truths which she holds within herself are veiled, but not dismembered."* Not a planet could stay its flight for a second without sending actual disturbance, and possible consternation, into every part of the physical universe. It is on this ground that we again call attention to the important fact that the doctrine of endless punishment does not stand by itself, but is intrenched behind all the great and majestic truths of the Christian faith. To disturb the doctrine is to leave the whole system a mass of fragments and ruins; and will that ever be allowed while men think and have souls to save?

* The Reign of Law.

There is no better way, perhaps, of closing this treatise than by offering an additional caution or two.

Is it wise for one to say, Since so large a number are to be the subjects of Satan's kingdom, many of whom appear at least respectable and companionable, I, too, will make the venture? To be sure, plenty of company amid many scenes in our present life render conditions tolerable which would otherwise be extremely distressing. But misery loves company less when all are equally miserable. Is not all such like satisfaction at best satanic? If we mistake not, associations in Gehenna will so widely differ from those on earth, that to seek relief from this quarter is wildly hazardous. That company of lost souls may be in far different relations from any we now imagine; a world of probation differs, by more than human comprehension can conceive, from one in which probation has ended, and where judicial punishment has begun.

The numbers, too, may be far less, relatively, than now supposed. Besides, what can it avail a hopeless and perpetual sufferer that another is in like condition? Of all the ways men have invented to make their sinning comfortable, is not this next to the most fallacious?

But is it not still more unwise for one to say not only that he is willing to take risk with others, but also to affirm that if God is to punish men in hell, he, too, will go, that he may be punished with them? "I will not see members of my race suffer," says the objector, "unless I can keep them company." Great, indeed, is the seeming magnanimity of such assertions! But may it not, after all, be only another one of the

many sophistical evasions of the real issue? This philanthropic plea can be tested.

There are a dozen men, more or less, in the State of New York who are awaiting trial or execution for murder. Some of these men have had a hard struggle for life. Some of them were severely tempted. Others have had few advantages; all have many excuses. Here, certainly, is an opportunity to measure the sincerity of the foregoing statement. Let this man, who will not be happy in heaven if anybody is suffering in Gehenna, go to New York and insist upon sharing the guilt and punishment of those murderers. Let him never sleep in a better bed, nor eat better food, nor sit by a more comfortable hearth-stone, nor enjoy greater composure of mind, than the sickest, poorest, and meanest object on God's footstool, or else no longer put forth such claims of personal philanthropy; they are false-hearted!

Of all perils attending this subject, none, perhaps, are greater than those growing out of the impossibility of realizing the fact of the endless judicial suffering of the wicked. "What!" exclaims the objector, "realize that men are to be punished forever! Of course one cannot." Of course. But merely because one cannot realize a given matter, is he to decide that it is, therefore, impossible?

How little in life, and how much less of things in eternity, do men fully realize! Heaven, to most men, is as far from human comprehension as is Gehenna. Who can fully realize a deathless existence of any kind? "There is an opium sky stretched over all the world." No man lives in clear light; all are in a "nebulous

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region." It is, on the whole, wise, perhaps, that our windows are made of smoked glass; otherwise we might be utterly blinded by what the eyes would behold.

How noticeable is this blindfolded condition of the race in some instances! It is said that few, if any, are the criminals led to the scaffold who realize that they are going so quickly into eternity; much less do they comprehend what eternity is. Even after the cap is drawn over the eyes, they often half hopefully await the reading of — a reprieve; but the drop falls.

Our Lord spoke of his second coming in this wise: —

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." *

When Noah announced the coming of the flood, doubtless many teachers and men in authority, and those in other conditions, scoffed. They said, "Men are God's children;" Jehovah is good; he will not destroy his offspring. But he did. Thus also was it in the days of Sodom. "And thus shall it be," said our Lord, "when the Son of man is revealed."

Until men can realize that their lifetime is like the

* Luke xvii. 26-29.

cloud in a summer sky, there for a little while, then suddenly gone — *where?* until they can realize that the end of their journey is not far off; that they are fast approaching the incomprehensible “point blank,” should they not make gigantic efforts to free themselves, if possible, from the delusion that comes of not being able to realize the future fate of the impenitent?

Is it not wise for every mortal to ask, What if, after all my objections and my apathy, this doctrine *I have despised* should chance to be true? What if, with a fair amount of confidence, I suddenly wake, when upon the borders of the future world, to the appalling reality that it is — punishment which awaits me forever? If there is the slightest possibility that this may be the case, what ought mortals to be doing?

On one side of this question is perfect safety; on the other side is much risk. Everything confidently assures the race that “it shall be well with the righteous.” But the most that can be said of the opposite condition is, that it is full of peril. There are men who will read these pages with whom it will make a mighty difference in the future whether the doctrine of endless punishment is true or false. Our effort has been a plea for such to live so that it will not make the slightest difference with them, personally, whether any one is lost or all are saved.

Let every reader be reassured that it is not an idle curiosity that has tempted the author to the verge of this terrible abyss, into which we have been looking; it is no mere speculative spirit that has moved him to these solemn inquiries, but it is the instinct of self-preservation; and that Christian instinct which has led him

also to desire most ardently the salvation of all men, by having them heed these friendly admonitions, that they may secure the fadeless crown of a conqueror, instead of waking hereafter to the clearly revealed and deplorable fate of those who are *lost forever!*

APPENDIX.



APPENDIX.

A. (Page III.)

We feel perfectly safe in giving a list of the principal Universalist literature bearing upon the subject under discussion, since the reading of it, we are confident, will refute the strongest positions assumed therein : —

The Theology of Universalism, T. B. Thayer.
Williamson's Expositions, G. D. Williamson.
Rogers's Pro and Con, George Rogers.
Balfour's First Inquiry, Walter Balfour.
Book of Reference, E. E. Guild.
A Denominational Offering, N. C. Hodgdon.
Reasons for our Hope, J. V. Wilson.
An Examination of the Doctrine of Future Retribution, Hosea Ballou.
Skinner's Doctrinal Sermon, O. A. Skinner.
Cobb's Compend, Sylvanus Cobb.
The Lowell Tracts.
Our New Departure, E. G. Brooks.
The Universalist Quarterly and General Review.

We feel equally safe in calling attention to the principal passages of Scripture relied upon by Universalists in support of their views, since they are such as to disclose the weakness of their Bible argument. It is worthy of note that the ablest men in the denomination, with one or two exceptions, limit the number of doctrinal texts to ten or twelve. Mr. Whittemore seeks, however, to form one hundred Scripture arguments for Universalism, and Mr. Wilson is still more ambitious, and deduces what he terms one thousand Scripture evidences of the salvation of all the human family.

But nothing shows the untenableness of their positions more clearly than the arguments employed.

The texts employed relate, in general, either to God's great mercy, to the sufficiency of the provisions of the atonement, to the universal spread of the gospel, to the unlimited conquest of Christ, or to the final bliss of the redeemed. They are passages which have no bearing whatever upon the question at issue, and after being wrenched from the context in order to subserve the purpose of the writers, they assist only by way of the most remote inference.

The passages chiefly relied upon, and the only ones used by such men as Mr. Cobb, Williamson, and Moore, are the following: Is. xlv. 22 (compare Gen. xxii. 16-18); Rom. xiv. 11; John xii. 32 (compare Rev. xxii. 17); Acts iii. 21 (compare verse 23); Rom. v. 18 (compare verses 1, 17, 18); 1 Cor. xv. 16, 25 (compare Ps. 110); Rev. i. 6, iii. 21; Col. i. 19, 20 (compare Matt. ix. 26); Eph. i. 10; Phil. ii. 10, 11 (compare James ii. 19); 1 Tim. ii. 4 (compare the use of *θελει σωθηραι* elsewhere); Luke viii. 20; Matt. xv. 28.

We leave the reader to infer the meaning of these passages, by studying the context, and any reliable and scholarly commentary.

We may, in this connection, also give the orthodox literature, to the first six of which we have been most indebted:—

Sermons of Jeremy Taylor and Samuel

Hopkins.

Modern Universalism, S. C. Bartlett.

Love and Penalty, J. P. Thompson.

Universalism not of the Bible, N. D. George.

Universalism, John H. Power.

Lectures on Universalism, Joel Parker.

Life and Death Eternal, Bartlett.

Nature, Extent, and Design of Punishment, Isaac Parks.

The Verdict of Reason, Dr. Dexter.

Perpetual Sin and Omnipotent Goodness, Dr. Hickok.

Defence of Everlasting Punishment, . . Nehemiah Adams.

Letters on Universal Salvation, Joel Hawes.

B. (Page 291.)

The chief evil of crime, and the fundamental ground of its punishment, are ably presented by President Edwards: —

“The chief evil of any crime, on account of which it principally deserves punishment, consists in the relaxation of the laws and government of the community in which the crime is committed. For example, the chief evil of theft is not that a certain person is clandestinely deprived of his property. His property may be restored, and he may in this respect sustain no damage. Still the thief deserves punishment. If a man be defamed, the chief evil is not that the person defamed is injured by the loss of his reputation. His reputation may, by a full confession of the defamer or by other means, be restored. Still the defamer may deserve punishment. If a man be murdered, the chief evil is not that the man is deprived of his life, and his friends and the community are deprived of the benefit of his aid. His life may have been a burden to himself, to his friends, and to the community; or he may by divine power be raised from the dead. Still, in either case, the murderer would deserve punishment. The true reason why all these criminals would, in all these cases, deserve punishment, is, that by their respective crimes they would weaken the laws and government of the community, thereby would break in upon the public peace, good order, safety, and happiness; instead of these, would introduce confusion and ruin; and thus would do a very great damage to the community. Therefore they would respectively deserve just so much punishment as, by restoring the tone of the laws and government, would re-establish the peace, good order, safety and happiness of the community, and thus would repair the damage done to the community by their crimes. A punishment adequate to this end exhibits, by the natural evil of it, a just idea of the moral evil of the crime, and a proper motive to restrain all from the commission of it.”

That the infliction of pain and damage may be consistent with love; that the goodness of God may permit suffering, if

the interests of the universe can thus be subverted; that the punishment of some for the good of others may be justifiable, has been forcibly stated by Henry Constable. We quote from his treatise as suits our purpose:—

“In the punishment of offenders, the legislator always has more regard to the law-keepers than to the law-breakers. Protection to the former in their lawful callings, warning to them against the imitation of crime—these are the great ends aimed at by wise and just rulers in punishment of actual crime.

“It is in this light that we are to view future punishment, together with that long permission of evil, with all its attendant circumstances, its glitter, its pleasures, its supposed advantages, its delusiveness, its pains, which we have seen in the history of our race. Our opinion is, that the outburst of evil which began with the angelic fall, and spread on to the fall of man, is positively the first appearance of moral evil in the universe of God. But we cannot here dogmatize. What we are much more strongly persuaded of is, that, if not the first, it will be the last. We know from Scripture that this outburst of evil will be obliterated and become extinct. We think we see, with almost equal certainty, that evil will break out no more.

“God, in dealing with the higher order of his creatures, is dealing, not with lifeless matter, not with living things walking by a law of necessity, but with living creatures under the high and elevating, but also *most perilous condition of a free will*—free to choose the good, and rise on the wings of goodness to God, its source, and to enjoy the immortality of God; *as free* to choose the evil, and sink beneath its weight to depths of utter darkness.

“But this is not all. There are the very same possibility and danger of further fall that there ever was. It may be that the angelic world of past creation are so fortified and strengthened by what they have already seen of the evil of sin that with them there is no moral possibility of further fall. But we have no reason for supposing that God has come to the limit of his creative energy and will. He is not

the inactive God of an Epicurean philosophy, reposing in dreary self-satisfied contemplation. He is a God who delights to be at work, and the spirit he breathes into all is a love of work. Look at the earth. It affords innumerable evidences of his busy hand and brain.

“The divine code of punishment, from the expulsion from Eden and the growth of the thistle, down to the closing punishment of hell, has regard to the various, complicated, and universal interests of the higher creation, wherever it may now or will hereafter exist. It is not solely, we say it is not chiefly, for those to whom it shall be said, ‘Depart into everlasting fire.’ We are by no means prepared to say that if fallen man, ay, and even fallen angels, had alone been in question, their treatment by God might not have been widely different.

“What we say is this: Doubtless with a merciful view to others — to others, perhaps, as far exceeding the number of the lost as the sands of all old ocean’s shores exceed those of its smallest strand — has the punishment of the various classes consigned at the judgment to hell been decreed. In that of angels will be seen *the danger of one irrevocable step*, where no hand was put forth to save, where, perhaps, no wish was ever felt to return. As regards men, some in all ages, even the darkest, were saved from the effects of a step which, in their case, was not irrevocable; but how various the degrees of guilt and opportunity among others, all of whom yet endured one irrevocable sentence! ‘To some Christ was preached with all the circumstances that could win back the heart, with all the earnestness that could secure the love. No response came from that wilful heart; it closed up all the avenues that could lead to repentance, and went on resolutely to perdition. ‘But,’ it might be suggested, ‘at least there will be such an effort made; we shall not, if we fall, find ourselves ushered into a doom of which we know little beyond what some faint, indistinct fears and misgivings may darkly insinuate.’ Yet even such God’s dealings with our race show us may be the case. For ages he left the generations of the world *to themselves*. A glimmering tradition, a darkened

conscience, nature's indications of a Great Being in whom love and justice, and judgment and power, had each a place; these were all that myriads had to guide them to the brink of that last step which each one must take for himself, and by himself, into the dark world beyond.

"We acknowledge that there is *severity* in this; even in the scriptural sentence of death there is *severity*. But we cannot quarrel with severity, if it have no taint of injustice. God tells us that he sometimes acts with severity. If he had not told us so in his Word, we should have known it from his other great Book of Nature, whose pages have been open to all eyes, and in which lessons of severity are read as it enters each age's records on its tablet of stone. Severity in the future world, if it be not unjust, is no argument against any religious theory. If any one will say it is, he must take his stand *on atheistic ground*. And poor, after all, is the assurance which atheism can afford. If here is life which no God gave us, who can say we might not find such a life beyond the grave? If here on earth are, as no doubt there are, places which may vie with almost any pictures of a future hell in misery, guilt, and despair, will the atheist tell us that such may not exist in the hereafter as well? Even for him it is better to come back to a belief in God. But with the *theist* we will allow of no argument against a theory which has in it the element of severity.

"God's higher order of creation have all to walk along the perilous course of free will, in order to attain each the end of their being. There are rocks, shoals, quicksands by their way. Each rock has witnessed the wreck of some gallant ship; each shoal is strewn with fragments; each quicksand has swallowed up brave, beating hearts. But straightway has risen up the beacon on the headland, the light-house on the reef, the deep-toned bell floating over the sands, and sending its solemn warning across the treacherous waves; and fleets traverse in safety where now one and now another noble vessel had been dashed in pieces and gone down. We feel satisfied that we are not drawing on imagination for what we say. We know that in the path which race after race has

to tread, there is danger of falling. We know that, called to go up higher, even to the top of God's mount, they may fall headlong.

"Eden had its joys, its peace, its progress: *it must have its peril*. Among the 'trees yielding fruit, whose seed was in themselves,' which the earth brought forth on the third day of creation, we know that there were not two trees of an after growth. We know that it was not till after man was made that they appeared. We also know that they appeared together, growing up at the same time, side by side. We know that simultaneously with the 'tree of life,' the emblem and pledge of safety, grew 'the tree of knowledge of good and evil,' the sign of a possible ruin. We know that this must be so, since man was made higher than the brutes, only a little lower than the angels. That tree of life, conferring God's immortality, could not be hung with its precious fruit unless the deadly fruit of its neighbor tree hung close by. It is only saying that Eden was to man the land of free will, and therefore of a possible immortality, and of as possible a death. Under such circumstances Milton brings before us Raphael relating to Adam the Angelic Fall. It was the Angelic Architect building up before the sailor's eye the beacon on the rock. It was the Ministering Spirit telling one child of free will of the pitfall into which another and yet brighter child had fallen. It was without avail. As one race fell, so fell another; and down from that day to this, and from this day to the closing scene of earth's history, it has been seen, and will be seen, that the pathway of the higher creation is beset with danger.

"It should be borne in mind that *the free creature can defeat divine goodness for itself, but no further*. His own good he may refuse, his own evil he may choose, and yet there may be designs in the great scheme of divine providence, which in so doing he has unconsciously or unwillingly worked out. Such we know to be the case here. 'God maketh the wrath of man,' his sin, its end, to 'praise him.' The sinner has, no doubt, defeated God's goodness for himself, thrust back the proffered hand that was full of blessing.

—like the sullen child retired into the darkness from the cheerful room where the fire blazed brightly, and brothers and sisters played and laughed, — but he saw not a good, glorious end which God brought about by his very conduct. Other worlds behold us: other worlds hear of us. There is a universal history of creation with which the history of each part is inseparably linked. Earth's drama — its gladness and its sadness, its sin and its holiness, its life and its death, its redemption embraced and rejected — is not an unconnected episode of a great poem, but is a mighty transaction of time, in which all worlds and all beings take a share, — God, and angels, and men, — and which is to bear with a mighty bearing upon the ages of the future. So it is represented in Scripture. Here, in this remote sphere, things are doing and will be done which will tell on intelligences whose names and abodes will never reach our knowledge here. That fall of angels and men which free will made possible — that death among angels and men which the power of choice effected — may, working only by moral means, make in the glorious realm of freedom another fall and another death *morally impossible*. The loss of life to some, possible from their place in creation, just in the dealings of God's jurisprudence, may be pure, unmitigated mercy to the greater number. The permission of evil, of evil leading to one sad result in death, may issue in another result — *the eternal and undisturbed establishment of good.*"

At this point Mr. Constable parts company with the orthodox believer. He maintains, as best he can, the theory of the extinction of the sinner in the distant future. He is horrified at the idea of endless punishment.

"Heaven and earth, and stars in their infinite number," he says, "all worlds that roll through the great Creator's space, would raise one universal shout of horror at the endless punishment of sinners."

But he and all who stand with him have gone too far to stop with "the calmed face of death" merely. Every form of argument used by this writer in justification of the agonies of future hell torments for a limited time can be used with

equal propriety and force in support of punishments world without end.

It is *the eternal and undisturbed establishment of the good* which renders it possible for the redeemed in glory to be happy, though there is suffering on the earth and in Gehenna.

It is replied that it makes a difference whether the punishment is to be endless. Not in the least. The only question is, Is it best? If punishment and suffering are justified in the present life for a single day, because it is *best*, then, for aught we know, they may be justified forever, in the life to come, because it is *best*.

We are not surprised that it is a mystery to objectors that men can be happy who believe in the doctrine of hell torments. Such is the fact, however. The ablest of all English preachers upon this subject was Jeremy Taylor; and yet few have equalled him in the intensity of his religious enjoyment.

The ablest of all American preachers upon this subject was Jonathan Edwards; and yet he tells us that he had a peace "sweet beyond expression." Dr. Payson believed and taught this doctrine in fearful terms; and yet he had abiding joys and ecstasies in his Christian life such as few mortals have been allowed. Indeed, this seems to be the law, that the clearer the truth of God's wrath to the impenitent sinner dawns upon the soul of a Christian, the sublimer will be the wealth of his personal enjoyment, and the clearness of his conceptions of the bliss of the redeemed. Because of the limited range of our conceptions "our joys are shaded," as Victor Hugo says, "and the perfect smile belongs to God alone."

One who is in possession of the Christian consciousness will understand the following statement: —

There is a condition of mind common to the highest types of Christian life and experience, which will cheerfully acquiesce in the holy decisions of God, whatever they are; it is a condition in which God will be the infinite source of joy, whatever chances to betide; a condition in which the glorious mercy of God in Jesus Christ will so break in upon Christian thought, that earthly things will be changed beyond expression, and almost beyond recognition. Why may not this

be infinitely more so in the heavenly world? to such extent even that the fires of Gehenna, however fiercely they rage, will not disturb in the least the soul's composure?

C. (Page 339.)

Bengel states the subject of the exposure of the sins of the righteous on the day of judgment so sensibly, that we quote:—

“I. The words of sacred Scripture respecting the remission of sins are extremely significant. Sins are covered; they will not be found: they are cast behind; sunk in the sea; scattered as a cloud and as mist; without being remembered. Therefore not even an atom of sin will cleave to any who shall stand on the right hand in the judgment.

“II. On the other hand, the expressions concerning all the works of all men, which are to be brought forward in the judgment, are universal.

“III. The passage 2 Cor. v. 10 is consistent with this view, where the apostle, from the manifestation of all, whether of those going home or of those remaining as pilgrims before the tribunal of Christ, infers the TERROR of the Lord and of the Judge (ver. 11, 12), and declares that terror to be the occasion of anxiety not only to the reprobate, but also to himself and to those like himself. Such fear would have no existence in the case of the saints if the opinion as to their sins not being about to be revealed were assumed to be true. Furthermore, Paul says that he, and such as he, would be manifested not only so far as they have acted well on the whole, but also so far as they have failed in any particular. That phrase, *that every one may receive*, &c., shows that the deficiencies in the case of the righteous will be also manifested. For thus, and thus only, will it be manifested why each man receives neither more nor less than the reward which he actually receives. The Lord will render to every one as his work shall be.

"IV. Wherefore we ought not to press too far the words quoted in I. The sins of the elect, which are past, will not cease to be the objects of the divine omniscience forever, although without any offence and upbraiding. And this one consideration is of more importance than the manifestation of their sins before all creatures, though it were to continue forever; much less as it is in the day of judgment alone, when their sins will appear not as committed, but as retracted and blotted out in consequence of repentance.

"V. In the case of the elect themselves, their own sins will not cease to be the object of their remembrance, although without any uneasiness attending it. He to whom such has been forgiven loves much. The everlasting remembrance of a great debt which has been forgiven will be the fuel of the strongest love. •

"VI. So great is the efficacy of the divine word with men in this life, that it separates the soul from the Spirit (Heb. iv. 12), and lays bare the secrets of the heart (1 Cor. xiv. 25). Shame for what has been committed and remitted belongs to the *soul*, not the *spirit*. Men wallowing in gross sins often throw out their secrets; in despair they conceal nothing. But grace, much more powerful, renders those who have received it quite ingenuous. Men truly penitent proceed with the utmost readiness to the most open confessions of their secret wickedness (Acts xix. 18). How much more in that day will they bear, that they be manifested, when the tenderness of the natural affections is entirely swallowed up? (Compare 1 Cor. vi. 9, 11.) Such candor confers great peace and praise.

"VII. That Adam was saved we have no doubt, but his fall will be remembered forever; for otherwise I do not understand how the restitution made by Christ can be worthily celebrated in heaven. The conduct of David in the case of Uriah, the denial of Peter, the persecution of Saul, the sins of others, though they have been forgiven, have yet continued on record for so long a time in the Old and New Testament. If this fact presents no obstacle to the forgiveness long ago granted, the mention of sins will be no obstacle to their forgiveness even in the last judgment. It is not every manifestation of offences which constitutes a part of punishment.

"VIII. Good and evil have so close a connection, as well as so inseparable a relation to each other, that the revelation of the good cannot be understood without the evil. But since certain sins of the saints shall be laid bare, it is fitting that all the circumstances [all things] should be brought to light. This view tends to the glory of the divine omniscience and mercy; and in such a way as this the reasons for pronouncing a mild judgment on some, and a severe judgment on others, along with the accurate adjustment, ἀχρεΐσις, of the retribution, will shine forth in all their brightness.

"IX. I do not say that all the sins of all the blessed will be actually and distinctly seen by all the creatures. Perhaps the accursed will not know them; the righteous will have no cause to fear each other. Their sins, when the light of that great day discloses all things, will not be *directly* manifested, as is done in the case of the guilty, who are punished, whence in Matt. xxv. no mention is made of them, but *indirectly*, so far as it will be proper; just as, in a court of justice among men, it often occurs that many things are wont to enter into the full *view* [aspect] *of the deed* incidentally. And in some such way as this also the good works of the reprobate will be made manifest. All things may be known in the light, but all do not know all things.

"X. This consideration ought to inspire us with fear for the future; for it had this effect on the apostles, as this passage 2 Cor. v. shows. But if more tender souls shrink back from that manifestation on account of their sins past, when they have been duly instructed from what has been said, they will acquiesce. Often does truth which at first appeared bitter become sweet after closer consideration. If I love any one as myself, he may, with my full acquiescence, know all things concerning me which I know concerning myself."





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